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The King's Peace.

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THE peace of God has been found amongst most rude nations an expedient for the amelioration of those crimes of malice or revenge which are incident to the transition from a natural to a civil state of society.

Certain holytides and sanctuaries were assigned as oases in the desert of lawless passions within whose terms and bounds no fray might be begun, nor any fugitive, outlaw or foe, be dragged forth to death. The Church's calendar suggested appropriate seasons for the observance of this peace, the influence of which has endured to the present day in a curiously perverted form. The goodwill which men now carelessly extend to their fellow-men has converted the great festival of the Christian year into saturnalia, dreaded and shunned by the law-abiding citizen. We find from the ancient customs of such a town as Chester in Saxon times that the most conspicuous of these holytides was the mediæval "Saturday to Monday." Then came the Christmas holiday, lasting properly from Christmas to Twelfth Night; Lady Day, Easter, Whitsuntide, Ascension Day (the open neglect of which is a grave reproach to our Church-directing State), with some others, the national character of which has diminished since the Reformation. If a further extension of peace were desired in consequence of some epidemic of warfare or crime, producing, when accompanied by sufficient suffering, the reaction of a late repentance, a holy truce was proclaimed at the Church's instigation—a kind of second

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Lent of abstinence from bloodshed to its martial congregation.

The above precautions for the preservation of the "peace of God" at stated times, however praiseworthy their intent, must still be considered as comparatively futile in the face of a general connivance at the "free-hand" system of social adjustment. Far more effectual and durable was the sanctity of holy places within whose precincts worldly passions might not enter on pain of sacrilege. The law, we may notice, has been ever prone to protect vested interests rather than mere personal rights, and crime aggravated by trespass seldom escaped condign punishment.

It would be an endless task to relate the good work effected by the peace of the sanctuary in England. The hunted criminal, softened by the religious influences, and still more by the practical charity of the good fathers who stood between him and a shameful death, made atonement in the spirit, and after his forty days of grace, departed in peace for the nearest seaport to enter upon the better promise of a new life in a foreign land. The broken debtor, secure for a time, at least, from the persecution of his harsh creditors, had breathing space to mature some scheme for his future sustenance. It was long before the abuses of this privilege arose, which under the earlier Tudors converted the sanctuary into a lounge for dissolute ruffians and political conspirators, and a storehouse for the goods of fraudulent bankrupts.

In this aspect, however, the peace of the Church is merely one of the disused byways of constitutional history. In its practical form it must be considered in connection with the civil government of the temporal ruler. Here the Churchman appears as the skilled coadjutor of the rude tribal leader, devising modifications of spiritual ordinances to meet the practical requirements of the lay subjects. In the bulk of Anglian laws and customs there is no idea more prominent than that of a bond between the Church and State to ensure the preservation of the peace, which was the first essential of moral and physical well-being. The King and the Archbishop supported one another's dignity by a primitive law of treason and sacrilege, and the lives

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and property of their subjects and congregation by a penal code, and ecclesiastical ordinances carefully framed to cover every interest worthy of protection ; while the Earl and the Bishop sat together in the local courts to expound "as well the law of God as the secular law," and to administer a prompt, yet pious, justice with the common assent and assistance of the great body of Christian freemen.

The progress of this idea may be traced in the legislative memorials of Anglo-Saxon nations, or perhaps, to be more accurate, in the retrospective classification of English law by Norman experts, very nearly as follows :

"The peace of God before all other is most diligently to be preserved, and after that the King's peace."

"Then, too, let the righteous peace of the Church of God, within its walls, and the peace of the Christian King, bestowed by His hand, remain for ever inviolate."

"All the churches of God shall be worthy of full peace, and if any violate this, then let it be the unpardonable offence, and let all who are the friends of God pursue him, unless he shall make atonement to the King and to Christ. For the Christian King is Vicar of Christ unto a Christian people."

"The protection of the Church of Christ is of equal sanctity with the King's."

"And in the Kentish law the King and Archbishop have peace of equal sanctity."

"And in those laws the Archbishop's life is eleven times dearer than a churl's, and the King's life is nine times dearer."

"The word of the Bishop and of the King is binding without any oath."

"The wise men of this world were prudent in their generation, who added to the law of the Church the secular law for the discipline of the people, and established compensation to Christ and the King."

"Let the Church enjoy her immunities and tributes, and let prayers be said for the King, and let him be honoured, not of compulsion, but willingly."

"This I will (quoth Edgar the King), that the judgments of God be observed uniformly in my dominion, and that the ministers of God, who receive the revenues which we render to God, lead pure lives, that by their holiness they may avail to intercede

for us before God. And I and my thanes decree that our priests, who are the shepherds of our souls, do teach us. They are our Bishops, to whom we ought never to be disobedient, no, not in anything wherein they instruct us in the name of God ; that by the obedience which we tender them in the eyes of God, we may attain everlasting life, whereunto they fit us by teaching, and the example of good works."

"The peace of the temple and the peace of the holy order shall at all times be rightly and diligently observed, and the law of God obeyed and its teachers revered as it is meet. The Bishops are the preachers and teachers of God's law, and they ought earnestly and oft-times to entreat Christ and zealously to intercede for the whole Christian people—yea, to refresh and confirm by their example the holy state of the Christian nation."

"If any scorn to hearken unto them, let him think that he scorns the voice of God."

"For oft-times God has raised men from a poor to a high estate—such as have worshipped Him ; so that a serf becomes a thane, and a peasant an earl ; a chorister a priest, and a scribe a bishop. And once it was that, as God willed, a shepherd-boy became a king, and a fisher became a bishop."

"And if any lay snares against the King's life, let his life be forfeit and all that he possesses, unless he make purgation by a three-fold ordeal ; and if any withstand the laws of Christ or of the King, let him ransom his life. And on the Sabbath let men rest from merchandizing and from assemblies. And let them ever cherish and honour the ministers of God. And let them care for and feed God's poor. And let them not press hardly upon the widow and orphan, but ever comfort them. And strangers and sojourners, let them not tax nor oppress ; and let them do no man any wrong, but let each deal justly with the other, as he would he should do unto him. And this is the law of righteousness."

"The King shall be as a father of the Christian people, and Christ's vicar and he should keep all Christ's people in peace."

"Eight pillars there are which sustain a just rule : Truth, magnanimity, munificence,

constancy, authority, patronage, humility, justice; and seven qualities befit a just ruler: To fear God, to love justice, to be humble before God, to be severe against evil-doing, to assist the needy, to advance the Church and preserve it in peace, to maintain good laws; and the King's throne rests upon three bases: On the praying men, and the working men, and the fighting men."

"Bloodshed or violence committed from Saturday noon to Monday morning, or upon feast-day, received a two-fold penalty."

"And in the laws of the West Saxons the law of the peace was this: That if any should fight in church or in the King's house, he forfeited all his possessions, and lay at the King's mercy whether he should lose his life or save it."

"Then let the King's life alone be valued at six thanes' lives, and for the kingdom some further compensation is due; the one is due to his kindred, and the other to his people."

"Let violation of the King's protection be compensated with fifty shillings."

"If a freeman steal from the King, let him make compensation nine-fold."

"If the King feast in another man's house, and there any man do injury, let him make amends two-fold."

"If the King hath called his people to him, and any man there do wrong to them, let him make compensation two-fold, and fifty shillings to the King."

"And if any man fight or steal in the King's city, or nigh unto it, he shall lose his life, unless he make due amends."

"If a man be slain in the King's city, the King shall receive fifty shillings for his lordship."

"If a freeman steal from a freeman, let him make amends in public, and to the King a fine and all his goods."

"The King's peace shall extend from the gate of the castle where he is residing towards the four quarters, namely, by the space of three miles and three furlongs in length, and in breadth three acres and nine feet and nine barley-corns. Great heed should there be, and great vigilance, that none break the King's peace, especially in the precincts."

"The King's peace is of several kinds—

one bestowed by his own hand; the other the unwritten protection of all subjects upon the great highways and rivers, such as are used in traffic from one town to another. If any encroachment or obstruction is made upon these, let it be straightway destroyed, and the authors thereof punished."

"Concerning the great highways, note that homicide committed hereon is against the King's peace."

"Let the King's peace be firmly maintained as it existed in the days of his predecessors."

"Thus let the King's peace be established that all, of whatever kindred, be knit together with a common purpose to uphold it."

"All people in treaty with us shall enjoy our peace, as well by land as by sea, within or without a port. If any such arrive in a hostile land, and an army come upon him, his ship shall enjoy peace and all his possessions. If he have brought his ship to land, and erected a tent, let him have the like peace, so that he make himself known. If he flee or fight, and refuse to declare himself, his slayers shall not be guilty."

"And if one in holy orders or a stranger by any mischance lose his money, or his life, or if he be bound, or beaten, or in any way ill-treated, then let the King be to him in the place of a kinsman, or protector, if he have none other. Concerning the Jews: All of them, wheresoever they are within the kingdom, are under the protection and guardianship of the King. They and all their possessions are the King's."

"These are the prerogatives which the King of England alone and above all men enjoys for the preservation of peace and security. Breach of the peace bestowed by his hand, contempt of his writs or precepts, death or injury of his servants, infidelity and treason, disrespect to his person, fortifications without license, false coinage, outlawry, murder, robbery, burglary, assault with premeditation, narrowing highways, wreck, treasure trove, forests, feudal incidents, Danegeld, fugitives from justice or battle, false judgments, perversion of laws, churchmen, strangers, poor, needy, and friendless men, etc., etc."

Such is the fair growth of the theory of the King's peace from the germ of a patriarchal obligation tended by the devotion

of the Church to the overshadowing expanse of a feudal prerogative trained by the civil lawyers. But in spite of the insignificance of these feudal changes, they must still be regarded as the secular means which were justified by a spiritual end rather than as a policy of a mere self-seeking. This old simplicity of purpose is best seen in the coronation oaths and charters or other manifestoes of later Saxon, Norman, and Plantagenet sovereigns, and may even be said to have survived in outward form as late as the Revolution. Canute admits the obligation that he should "everywhere maintain the glory of God and put down wrong, and work full peace by the might that God would give me." The Conqueror with one bold stroke secured the pacification of the country by putting his Norman followers within the ancient peace of the Crown. It was the preservation of this peace that enabled the native English to live in amity side by side with their fellow-subjects, whether Danes or Norman; whilst its treacherous violation on two memorable occasions was promptly punished by the downfall of the native dynasty in one era, and the burden of a grinding blood-tax in the other.

Henry I., in his Charter of Liberties, established his peace firmly throughout his whole kingdom, adhering admittedly to Saxon principles, which gained him the native designation of "the Lion of Justice." What the consequences were of the relaxation of this sovereign protection of the lives and property of the subjects we may easily gather from the King's apology to his exiled primate for the unseemly haste of his coronation ceremony: "But the necessity was such, because the enemy was willing to have risen against me and against my people, who are given me to govern," and this significant explanation is confirmed by the account of the Saxon chronicler of the anarchy which ensued when, in the fulness of time, the Lion himself was no more, and his peace expired with him, then "there was tribulation in the land," for every man that could forthwith robbed another. This, too, was no mad orgy, no relapse into original barbarism sanctioned by the silent presence of the mighty dead. What happened then has happened often since, is being enacted now. The forces of

religion and law and order were temporarily withdrawn, and the subdued elements of natural covetousness and crime took fearful shape and action. These enemies did not even wait for the craven successor's decease. Stephen was of the Lion lineage, but without the Lion heart. In his very prime we read: "Peace in the kingdom there was none; by the sword, by the fire, by the spoiler all was consumed." Fifteen years later the hour of exhaustion and remorse found a Lion prince ready to make his life-work the means of the nation's salvation. We read his programme in the dry report of the Chronicler: "The King held a General Council at London, and renewed the *peace* and laws and customs throughout England ordained in ancient times." And after this great King came other Kings, though not all Lions—many, indeed marvellously ill-favoured beasts—who renewed this peace by the strong arm and resolute voice of their ministers and judges, until a time came when the voice of the Church ceased to charm men into peace and charity with their neighbours, and the time-honoured customs of the Saxon throne and hierarchy were branded with the hated names of Prerogative and Prelacy.

Thus far the preservation of the King's peace is associated only with the general principle of constitutional government. It was not long, however, before the purity of this patriarchal policy was sullied by the imputation of interested motives. Henceforth the King's peace was destined to become but another fiction of the constitution. The sovereign was no longer the national leader, Rex Anglorum, the earlier Dux on an imperial scale, but the feudal proprietor, Rex Angliæ. The customary contributions of his subjects had become assessed by Domesday survey, and commuted by scutage and carucage as forced taxes, grudgingly rendered and scornfully accepted as a scanty provision for the now extensive schemes of the European potentate. To supplement this meagre supply, the Crown was now prepared to coin all its old benevolent prerogative into hard cash to meet the occasions of foreign war or household pomp, and an unfailing mine of wealth was opened in the dispensation of that protection which was now so necessary to its industrial subjects.

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The simplest and commonest form at once of the King's protection was that given under his hand, or rather seal, to the subject petitioner. This was the convenient charter which answered widely different purposes under the new *régime* of inquisitorial officialism that flourished after the Conquest, serving alike as a title-deed and an exemption from vexatious exactions or litigation to those who could pay for its possession. This selfish policy was unfortunately facilitated by the administrative machinery devised by the first Plantagenet King, for the mere purpose, it seems, of being abused by his degenerate successors, and an official traffic was henceforth carried on in charters, fines, and oblations, regularly entered to the credit side of a now exorbitant revenue.

Charters and conventions, however, as granted to royal favourites, or entered into by individual suitors, were as nothing compared with the profit arising from the royal prerogative of the control of trade.

The Peace of the Fair has a somewhat complex derivation. In the first place, it would appear to be connected with the wise control of possible centres of disorder which the Crown was compelled to assume at the latest with the Anglo-Danish conventions of the ninth century. But it was not only necessary to protect the subjects from injury by the fraudulent dealings of foreign traders, it was equally desirable to overlook the progress of commercial enterprise in the interests of the whole community. The mere preservation of the peace throughout the great avenues of commerce, though at first the especial care of the Crown, following the Saxon guardianship of the great highways and rivers, was gradually abandoned to the charge of the local authorities with disastrous results, and, instead, the economic and international relations of the country became the peculiar care of the prerogative. Not content with lucrative compositions for charters of liberties, the Crown ventured to relieve its pressing necessities by lavish grants of franchises and monopolies, which threatened to work the ruin of its citizen subjects.

The native traders were even greater sufferers in their individual than in their corporate capacity. Their goods, they were told, were not their own to dispose of without yielding an

extortionate prise or *maltolte*, and even then they must consign them to stated ports, where an infinite variety of tolls might be levied on them by the ingenuity of official assessors, after which they were left to choose between the risk of further exactions at an English staple, governed by a *junto* of monopolists and mutinous soldiery, and a further license to seek a now slender profit in some foreign mart. Even the case of the defenceless and richly-laden merchant-stranger, Fleming or Jew, was no such evil one as this; for as the *protégé* of the Crown he contrived to make a double profit at the expense of the enraged lieges, even after discharging the "*mutuum*" or "*misericordia*" of the period.

On the other hand, the native producer was more favoured. The Peace of the Plough may be taken to imply the exemption of the essential means of subsistence from the incidence of feudal burthens, as well as the alleviation of natural calamities by the direct or indirect assistance of a paternal Government. From the later Saxon period the Crown had stayed the abuse of the purveyance for the royal household, and this restriction was repeated at uncertain intervals, and with more or less candour, down to the decisive enactment of Edward VI. In the reign of Henry II. we know that the Crown was petitioned in a novel and practical fashion by the overburdened husbandman who put in an appearance as a suitor at Court, bearing on his shoulder his disused ploughshare, "to signify the mockery of toil." Some such feeling as this seems to have animated the insurgents of 1536, when they emblazoned on their quaint banner of revolt against religious and economic destructiveness the plough, as an emblem of agricultural depression. On both occasions the Crown took the hint thus broadly tendered, and applied itself to the redress of real or fancied grievances. Indeed, it would not be too much to say that the consistent policy of later Plantagenet and Tudor sovereigns was one of agricultural protection against the encroaching mercantile interests. Thus we find shrewd statesmen, like Gardiner and Cecil, recognising the greater docility of the agricultural classes, contrasted with the restless energy of the new population of the

towns, and thus we meet with a school of agricultural revivalists that was never weary of proving the advantage of the Crown in the old order of things, from returns showing the rapid decrease in the number of ploughs, which have formed the basis of every ancient survey of the resources of this country. Here, indeed, the Crown was a peacemaker between the weak and the strong, the needy and the rich.

As for the selfish interest of the Crown in the preservation of the peace at large, almost at the outset we are confronted with the vague suspicion that the assessment of fines and amerciaments in respect of Pleas of the Crown was an essential portion of the King's ordinary revenue. The tradition, moreover, of a slightly later period mentions these receipts as the only source of income payable in specie, and therefore as doubly indispensable to the Crown. In the existing *Pipe Roll* of the reign of Henry I. we find the returns from this quarter amounting to at least a third of the ordinary revenue of the kingdom at a time when this chronicler boasts that a man might traverse the kingdom treasure-laden unharmed. In other ways an indirect profit might be made by insisting on the performance of certain ancient liabilities whereby the larger share of the national defence and police might be shifted on to the shoulders of the subjects, thus leaving the imperial revenue free for more congenial enterprise. But any such artifices sink into insignificance beside the open violations of the ancient peace of the Crown expressed in Saxon and Norman charters of liberties that we meet with in the dreary constitutional annals of the thirteenth and fourteenth centuries. It is useless to insist on the ultimate victory of the Commons in the indictment and punishment of the arch-offenders against the laws of King Edward. Such victories may be purchased too dearly, and in any case the triumph was short-lived. The Church, too, which had formerly been the champion of their civil liberties, had now become the obsequious servant of the Crown. For a long time past she had enriched herself at the expense of her credulous flock, and now, in place of the old merciful spirit that shielded the fugitive felon with a single eye to his spiritual welfare,

the sanctity of the sacred office was extended to habitual criminals, and the protection of the holy place was converted into an interested harbourage of thieves. The wise prerogative of the old Saxon monarchy was utilized by Tudor kings in the development of an all-pervading sovereignty. Beneath the shadow of the King's peace the growth of the new prerogative flourished marvellously, but with a rank luxuriance that needed more than the petulant pruning of an hysterical and half-servile Parliament. Justice, indeed, the subjects had, though not of the purest, both in the Courts of Westminster and in the Chancery, or in any one of the new-fangled tribunals which exercised a paternal supervision over the supposed interests of needy or privileged suitors. But for this justice they had to pay dearly both in purse and person, to supply the deficiencies of a decaying revenue, and to support the pretensions of an upstart dynasty. The Assize of Arms of the Plantagenets was developed by easy stages into the musters; these, in turn, into pressing and billeting under the Stuarts; while the Danegeld and scutage respectively became the hated ship-money, and the hereditary revenue that defrayed the army of Sedgemoor. The primitive surveillance of the King's marshal expanded into martial law, and an odious jurisdiction within the palace precincts, which insured for the King's servants a partial hearing in the Court of Requests, and for their obstinate opponents a lingering sojourn in the Marshalsea. The peace of the highways and forests, though never so debased as this, was also strangely perverted. Highways, by land or water, were, indeed, jealously guarded by the Crown down to comparatively recent times; but forests and Crown-lands were looked on as fair subjects for profitable disposition, in which the well-being of the people was in no way regarded. The losing game of thriftless dissipation was invariably restored by the trump-card of parliamentary resumption, or precedent might serve as the mask of tyranny when the obsolete prerogative of the Crown was vindicated by the Stuart King, during whose gloomy reign there was no peace for the yeoman or the merchant.



Byzantine Frescoes and Rock-hewn Churches in the Terra d'Otranto.

BY THE REV. H. F. TOZER.

(Concluded.)

BYZANTINE FRESCOES AT SOLETO.

TO the south-westward of Sternatia, on the branch line which runs to Galipoli, is the town of Soleto, which is likewise inhabited by Greeks. Near the middle of this stands a small and unpretending church, dedicated to St. Stephen, the only ornamental portion of which is the western façade. This is in the Lombard style of architecture, which is common in Apulia, and has a portal with a round moulding over it, and pillars at the sides, surmounted, the one by an eagle for a capital, the other by a lion. In the upper part is a wheel window, and above it a gable with a blind arcade; but the whole of the ornament is greatly dilapidated. The walls of the interior, however, are completely covered with Byzantine frescoes, which, though in parts they are much defaced, are of remarkable interest.* But, before I describe the frescoes themselves, it may be well that I should say a few words about a book which has been the established authority in matters of ecclesiastical art in the Greek Church from far back in the middle ages to the present day, and the rules contained in which were evidently familiar to the decorators of this building.

This book is the *Guide to Painting* (*Ἐγχειρίδιον τῆς ζωγραφικῆς*) of Dionysius of Agrapha—a work which only exists in manuscript in the East, but has been translated into French by M. Didron from a copy which he obtained from Mount Athos, and published under the title of *Manuel d'Iconographie chrétienne*. Its importance consists

* These, like the pictures at Carpignano, have been described by M. Diehl (*Bulletin de Correspondance hellénique* for March and April, 1884); and I take this opportunity of acknowledging the advantage which I derived from studying his excellent account before leaving England, for without it, owing to the faintness of the colouring and other causes, much of what is represented there would have been unintelligible to me.

in its having systematized the traditional modes of representing sacred subjects. It is highly probable that, to some extent, the method of treatment was prescribed at quite an early period in the Eastern Church; but this book contains, in addition to instructions as to the preparation of the painter's materials and other technical points, and the arrangement of the pictures on the walls of churches, rules for the treatment of all kinds of sacred subjects, including the chief historical events of the Old and New Testament, the parables, the figures of the saints and martyrs, and allegorical or ideal groups. In these the position and attitudes of the persons, the backgrounds and accompaniments, and, to some extent, the features and expression of the faces are specified. The constant employment of the "Guide"—I have myself seen it in use on Mount Athos—accounts, to a great extent, for the singular uniformity of design in the paintings, both ancient and modern, of the Greek Church; but still the correspondences which are traceable between them, as we shall see in comparing the Soleto pictures with some of those in Greece, not unfrequently exist in points not noticed by this manual. We are thus led to the conclusion that more elaborate details must gradually have been added to the directions there given, and that these were either orally transmitted, or appended in the form of notes to the original treatise. That the latter was sometimes the case is implied in what M. Didron tells us in his introduction concerning a MS. of the work belonging to a painter on Athos, the margin of which was covered with annotations of this kind.*

The inner walls of the Church of St. Stephen present flat, unbroken surfaces, except at the east end, where there is a niche behind the altar, and at the west, where are the door and circular window already mentioned. Originally this window seems to have been the only means of admitting light into the building, for two other openings, which have been broken through the upper part of the south wall towards the east end, look like an after-thought. All along the lower part of the side walls figures of saints larger than life are painted; these, like all

* *Manuel d'Iconographie chrétienne*, pp. xxiii., xlv.

the other frescoes, except those behind the altar, though they are the work of Greek artists, and are inscribed with Greek titles and letters, betray their comparatively late date by their more artistic and more Italian treatment, and by the mitres represented on the bishops' heads, and other emblems of the Western Church. In the middle of the left-hand wall is a conspicuous female figure, ἡ ἁγία Ἀγαθή; and near it stands St. Michael, bearing in his left hand a medallion, on which, between the limbs of a Greek cross, are inscribed the letters ΦΧΦΠ; these, according to M. Diehl, signify Φῶς Χριστοῦ Φαίνει Πᾶσιν. In the middle of the right-hand wall is the Crucifixion, with the Virgin and St. John; and flying angels with chalices catch the blood from the Saviour's wounds. Between this picture and the east end is an angelic figure with a nimbus inscribed with the cross (*nimbus cruciger*), an emblem which only accompanies the Persons of the Blessed Trinity, and with the title, Σοφία, ὁ Λόγος τοῦ Θεοῦ. This is the "Angel of the Mighty Counsel" (ὁ ἄγγελος τῆς μεγάλης βουλῆς) which is prescribed in the *Guide to Painting*, and represents Christ as the Wisdom of God.* It is an impressive piece of symbolism, and is peculiar to Greek art. The frescoes on both these walls above the row of figures are much defaced by damp; they form three tiers of compartments, one above the other, reaching to the spring of the roof; and those on the left-hand wall represent the history of our Lord; those opposite, other sacred subjects.

In the upper part of the east wall is the Assumption of the Virgin. In this, two angels support the throne on which the Virgin is seated; the apostles in two groups look up at her, and two prophets stand by, one on either side; above, Christ appears in glory borne by angels; and surmounting all is the figure of God the Father, accompanied by two seraphim. It is noticeable that in the Greek Church, though the Repose (κοίμησις) of the Virgin is celebrated, there is no festival of her Assumption; and though the "Guide" contains rules for the treatment of this subject in art, yet, as a matter of fact, it is very seldom represented. Anyhow, what

is here delineated differs widely from the scene as prescribed in that manual. Below this, in the hollow of the apse above the altar, is the Descent of the Holy Spirit at Pentecost. This is earlier in date than the rest of the frescoes, and M. Diehl attributes it to the twelfth or thirteenth century. God the Father is represented as holding the Son, a smaller figure, in His bosom, facing the spectator; and from beneath them the Spirit descends in the form of a dove on an enclosed place, which is shown to be a city (*i.e.*, Jerusalem) by a row of battlements, that forms the background to the group below. Within this the Virgin is seated with the apostles, each of whom holds a scroll inscribed with one article of the Creed. Above are two angels, and in the middle of the assembly stands an angelic figure like that already described, emblematic of the Word, with the same title. He is in the act of blessing the chalice, while a smaller angel opposite holds a round wafer.

The whole of the west wall is occupied by a picture of the Last Judgment. This part of the church was so dark that I could hardly make out anything without the help of a ladder, and on approaching nearer I found the entire surface to be thickly overlaid with cobwebs. In the splay of the circular window at the top, Christ occupies the highest position, while the Virgin on one hand, and St. John the Baptist on the other, intercede with him on behalf of the human race. The introduction of the Baptist is an Eastern trait, for in the West it is usually St. John the Evangelist who stands on our Lord's left hand.* Below the Saviour the instruments of the Passion are placed on a table, on either side of which Adam and Eve kneel; this is the Byzantine ἐτοιμασία τοῦ θρόνου, which forms the transition scene between the coming of Christ and the Judgment.† At the archangel's trumpet skeletons are seen coming out of tombs, and wild beasts and fishes vomit forth the arms and other limbs of men that they have devoured. The earth is personified by an allegorical figure of a woman richly dressed and crowned, sitting on a lion; and opposite, facing her, the sea is symbolized by a man riding on a fish. Below, again, a

* Didron, *Manuel*, pp. 460, 462; cf. *Christian Iconography*, i. 67, 293.

* Didron, *Manuel*, p. 268, note.

† *Ibid.*, i. 62.

mailed archangel weighs the souls in a balance. On his right hand are the pious, among whom are seen a pope wearing the triple crown, and several cardinals and bishops. St. Peter, with the keys of heaven, opens a door, through which a man bearing a cross is entering. On the left of the whole composition is heaven, where is a garden with tall palm-trees; within it Abraham, Isaac, and Jacob (the names of the two last are given) are seated on thrones, holding in their hands the souls of the saved. Here, as elsewhere, the souls are represented by small naked bodies. As Abraham holds only one soul, and the others more, this one is probably Lazarus, and is introduced to correspond to Dives, who appears on the opposite side, where hell is depicted. In this place of torment only three classes of sinners are specified by name, viz., the thief (ὁ κλέπτης), the usurer (ὁ κτήσης), and the rich man (ὁ πλούσιος), who points with his finger to his open mouth. The rest, strange to say, are representations of various trades and occupations—the tailor (ὁ ῥάπτης), the furrier (ὁ κουβαστής), the tavern-keeper (ὁ ταβερνάρης), the currier (ὁ κουράς), the cooper (ὁ βουτζίρης), and the agricultural labourer (ὁ τζαπαρούρος, Ital. *zappatore*). What motive can have urged the artist to this wanton freak of malicious humour it is hard to divine. Above these there is a curious representation of adultery, in the form of two persons in a bed, with a devil creeping over one side of it. In the lowest part of the picture of hell is Satan, who holds in his arms a condemned soul. The figure of the arch-enemy is a bas-relief in stucco, and is the only one in which this material is employed.

In its general outlines this picture corresponds to what is laid down in the *Guide to Painting* (pp. 268-278), but numerous additional details have been introduced; the most remarkable of these, however, are found in similar designs in churches in Greece, and the points of correspondence which are thus established clearly prove the existence of supplementary instructions respecting the treatment of sacred subjects, such as I have already alluded to. To illustrate this point, and at the same time to show how thoroughly Byzantine this work is, notwithstanding the

Italian influences that are apparent in its execution, I will here introduce a few extracts from Didron's notes in his edition of the Greek manual, in which similar features in representations of this scene are mentioned as existing on the walls of a church in Salamis, and of two on Mount Athos. In describing the first of these, in which the resemblances to this of Soletto are very numerous and exact, he says, speaking of the resurrection: "Au son de la trompette d'un autre ange, la terre et la mer rendent les morts qu'elles ont engloutis depuis la naissance du monde. Sur la terre, assemblage de forêts, de rochers, de montagnes, on voit accourir une multitude de bêtes . . . qui tiennent à la gueule et rendent, pour le jugement dernier, les membres humains qu'ils ont dévorés. Dans la mer, océan de flots agités, des poissons monstrueux ou réels . . . apportent également leur tribut de membres humains, dont ils se sont nourris. Au milieu d'eux, assise sur un cétacé gigantesque, est la Mer personnifiée, une grande femme, couronne sur la tête et sceptre à la main gauche" (p. 271). Again, when speaking of a picture in the convent of Vatopedi on Athos, he mentions these strange allegorical figures of the Earth and Sea: "La Terre est une femme vigoureuse et richement vêtue. . . . Elle est assise sur deux lions, et soulevée par deux aigles. . . . La Mer est une femme moins robuste et plus élancée; elle glisse sur les flots entre deux monstres marins qui lui servent de char" (p. 266). Of the convent of St. Gregory, also, we read: "Au couvent de Saint-Grégoire (mont Athos), la Terre fait également partie du Jugement dernier peint sur le mur occidental de l'église principale. Comme celle de Vatopédi, elle est femme et reine, assise entre un lion à sa droite, une lionne à sa gauche" (p. 267).

ROCK-HEWN CHAPELS AND FRESCOS AT MASSAFRA.

The antiquities which remain to be described are found at Massafra, about ten miles to the north-west of Taranto. The town of that name occupies the heights on either side of a deep ravine or *gravina*, which runs down from among the hills towards the north, and at this point opens out to the

plain, which extends as far as the bay of Taranto. The original town stood only on the western side, but in course of time a new suburb sprang up opposite, and in 1874 the two were joined by a massive bridge of several arches, which spans the ravine at a height of fully 300 feet. The cliffs at the sides are precipitous, and are honeycombed with ancient rock habitations. The view, either from the bridge, or from a point somewhat higher up the valley with its arches in the foreground, is marvellously picturesque, from the fantastic rocks at the sides, the rich and strange vegetation of fig-trees and pomegranates, prickly pears and aloes with tall flower-stems in the ravine, the sea of olives in the plain below, and the bay towards Metaponto, with the lofty Calabrian mountains behind. I was led to visit this place by information received from Mrs. Ross, the author of *Italian Sketches*, and I was greatly assisted on the spot by a local antiquary, Sig. Raffaele Grifa, who joined us in the town and accompanied us in our explorations.

In the cliffs beneath the town on the western side of the gorge there is a rock-hewn chapel, now called La Candellaia, which is approached by a series of narrow terraces. It is a rectangular chamber, excavated lengthwise in the face of the cliff; and it now stands open to the air, but originally either the rock must have been left as a wall in front, or there must have been pillars or other supports to the roof in that direction. It is about 30 feet in length from north to south, 17 feet in width, and 12 feet in height; but originally its elevation must have been considerably less than this, for the rock which formed the floor has lately been cut away. In the middle of the chapel there were two piers, from which the arches of the roof sprang, but only one of these remains. An arcading runs round the walls, and both in this, and in the supports of the roof, the arches are round; the capitals of the pillars from which these spring are ornamented with incised work. The sections of the roof between the arches are cut in different patterns, circular, crossed, or ribbed. The altar, of which only the base remains, was on the western side. The niches of the arcades were everywhere filled with brightly gilt and

coloured frescoes, the best preserved of which is the first on the right hand, representing the Presentation in the temple. It was from this, no doubt, that the chapel received its present name, for La Candellaia is the Italian title for the feast of the Purification, our Candlemas. This picture represents the Virgin and Child with Simeon, and the titles are subjoined: ΜΡ ΘΥ (μήτηρ θεοῦ), and ΣCS SIMEON. Next to this is a figure of a female saint, leading by the hand a child who holds a basket of eggs. As the child has the *nimbus cruciger*, which, as I have already said, is only worn by divine persons, he must represent the Infant Saviour, and the female figure will be the Virgin. The incident depicted, then, would seem to be something connected with the Purification; but I know of nothing corresponding to it in legendary art. On the west wall the right-hand compartment is occupied by a male and a female saint, the former of whom has the tonsure and bears a censer, while the latter holds a staff in her left hand. In the central compartment are the Madonna and a bishop; on the left St. Matthew and St. Nicolas. The frescoes on the south wall are much defaced. There is no date anywhere; but though, with the exception of the usual abbreviation of the Virgin's title, all the inscriptions are in Latin, the style of painting is Byzantine.

On the opposite side of the *gravina*, and further up than the Candellaia, is a subterranean church of S. Leonardo, to which, after crossing by the bridge, we clambered down from the heights above. This faces eastward, and consequently penetrates the cliff at right angles. There is an entrance porch, and this leads into a nave and aisles, which are separated by square piers, and are composed of three bays each. The porch is 15 feet deep from the entrance, and the church itself is about 28 feet long by 15 feet wide and 10 feet high. The sides of the piers are grooved, and there are simple capitals, from which round arches spring; but the roof is flat, and is left rough. Several steps lead up to the chancel. The nave and the southern aisle terminate in apses, but not the northern, and in the central apse the base of the altar remains. Between the south aisle and the chancel there is a low wall, like

that at Giurdignano, but there are no remains of any between the nave and the chancel. Here and there slight traces of paintings are visible.

About half a mile from Massafra there is another *gravina*, resembling this one in its general features, and running nearly parallel to it, in which stands the church of Santa Maria della Scala. This name is derived from a handsome stone staircase of modern construction, which leads down to it from above; the ravine here is about 150 feet deep, and the building stands about two-thirds of the way down. The church, which may date perhaps from two hundred years back, is uninteresting; but at the further end of it, above the high altar, there is a colossal Byzantine fresco of the Virgin and Child, well executed and well preserved, which closely resembles Cimabue's pictures of the same subject. As it was painted against the rock, this design necessarily occupies its original position; but where it stood in the earlier church it is impossible to say, for no trace of that one remains, and the rocks in the neighbourhood have been extensively cut away to make room for the present building. In a hollow in the cliffs close by, which serves for a chapel, there is a similar fresco of the same subject of ruder execution. The ravine below, like that of Massafra, contains numerous rock-hewn dwellings. Some of these were contiguous to one another, running along in successive chambers parallel to the face of the rock. The only tokens of human habitation in these were niches in the walls, and small hollows where lamps perhaps used to be placed; but in one, where the surface of the stone was less friable, we found crosses engraved, betokening the religious occupations of its former tenants. Openings leading to similar chambers could be seen at the sides of the valley as far as the eye could reach. It would seem that at some period of the Middle Ages this neighbourhood must have harboured a large colony of Greeks, who perhaps formed an extensive monastic community.

A brief sketch of the history of the Greek rite in Italy, to the continuance of which these monuments testify, may form an appropriate

conclusion to this paper. Our main authority on this subject is the learned work of Rodotà, *Dell' origine, progresso, e stato presente del rito greco in Italia*, which was published between 1758 and 1763; this has to some extent been supplemented by the *Ἱστορολογικά* of Zambelli (Athens, 1864), and by the researches of Aar, which have appeared in vols. vi. and ix. of the 4th series of the *Archivio storico italiano*. Concerning the process by which those Greeks who remained behind in Italy after the withdrawal of the Byzantine power passed over to the Western Church, as has already been remarked, very little information remains to us; but from the state of things which we find to have prevailed subsequently, we can draw a tolerably clear inference as to what then took place.

It would seem that the tenets and forms of worship of the Eastern Church were tolerated, and the customs of its adherents respected, on the sole condition of their recognising the Pope as their spiritual head. They retained without any modification the use of the Greek service-books and vestments. They used leavened bread in the celebration of the Eucharist, though this had been one of the bitterest subjects of dispute at the time of the Great Schism. They do not seem to have been required to conform to the doctrine of the Double Procession of the Holy Spirit. The priests, who, as we saw from the inscription at Carpignano, were previously allowed to marry, continued permanently to enjoy that privilege.* The Greeks, for their part, became loyal adherents of the See of Rome. Subject to their submission on this point, their independence was so fully recognised, that in 1195 Celestine III. issued a rescript to the effect that Greek priests should only be ordained by Greek bishops.† But, notwithstanding the toleration thus accorded to them, it is clear that at times their position was anything but a favourable one. During the early period the Norman princes occasionally persecuted the Greeks, probably with the idea that they would thus

* In a document existing at Brindisi, of the year 1326, the name of the daughter of a Greek priest occurs, and again, in 1582, married Greek priests in the Terra d'Otranto are mentioned. Aar, in *Archiv. stor. ital.*, vol. vi., pp. 308, 330.

† Rodotà, i., p. 379.

conciliate the Papacy;* and on other occasions in following centuries discouragement was offered to the Greek rite, and attempts were made to proselytise among its followers, both by civil and ecclesiastical authorities.† Still, the tenacity of life showed by that form of worship in Italy is remarkable, and it is impossible to read Rodotà's book without feeling that until a comparatively late date the number of those who professed it must have been very considerable. Thus, in a council of the diocese of Otranto alone, held between 1579 and 1585, 200 Greek priests were present.‡ The seventeenth century was the period which saw its most rapid decline. To prove this, we may mention some of the towns in the centre of the heel of Italy, concerning which we have the most definite information. In 1615 the parish church of Corigliano was transferred from the Greeks to the Latins; and in 1624 the Greek rite ceased to be used in Sternatia, in 1662 in Martignano, in 1663 in Calimera, and about 1688 in Zollino.§ Notwithstanding this, we find that in 1682 a Greek archbishop said mass at Lecce, and ordained a number of Greek clergy there.|| Even as late as 1760, when Rodotà wrote, there was a congregation of Greeks in Lecce, and another at S. Georgio, in the diocese of Rossano, amounting to 1,500 souls.¶

The Greek monasteries in South Italy require to be noticed separately. Before the twelfth century, when, as we have seen, these foundations were very numerous in that country, the strictness of life of their inmates, and the austerity of their practices, caused them to be regarded with great veneration; but in the following period, owing to the neglect of St. Basil's rules, and to the absence of proper supervision, their mode of life became very corrupt, and on several occasions the authorities at Rome were called

upon to interfere in order to check the scandals which thus arose. During the sixteenth century there was a recurrence of these disorders; and, in consequence of this, in 1579 Gregory XIII. annulled the independence of the several monasteries, and formed the Greek or Basilian monks in Italy into a single Congregation under a Superior of their own. It was during the period subsequent to this that the mixed rite grew up, which afterwards came to be universally adopted. Until the sixteenth century the services were strictly regulated by the traditions of the Eastern Church; but at a later time Eastern and Western practices came to be combined, so that, though the liturgies of St. Basil and St. Chrysostom were used, and the Mass was celebrated in the Greek language, the ceremonies employed were Latin, and the sacramental bread was unfermented. These changes, of the origin and precise date of which nothing is known, seem rather to have arisen gradually than to have been the result of a sudden alteration; but in 1683 Cardinal Nerli published a special missal for the Greek monks, in which the Eastern offices were abbreviated and arranged. The Basilian monks, also, in order to avoid singularity, gave up their Greek dress and adopted that of the Benedictines. At the time when Rodotà wrote, there were still fifteen monasteries in Italy, and a large number in Sicily, where the mixed rite was in use.*

Of all this at the present day only one trace remains, in a remarkable custom which is observed in two places. When I made inquiries on this subject from the priest of Sternatia, he informed me that at Nardò, a town situated between that place and Gallipoli, on the chief festivals of the Church, the Epistle and Gospel are read in Greek as well as in Latin. To discover the origin of this observance, we have to go back 500 years. In the fourteenth century, we are told, when Nardò contained both a Greek and an Italian population, the service in the cathedral was performed by Greek and Latin priests, officiating together, and robed in the vestments prescribed by their respective rites; and on these occasions the Epistle and Gospel used to be read in both languages.

* Rodotà, ii., pp. 130, 143, 168, 179, 225, 231, 246.

* Zambelli, p. 248.

† Aar, *op. cit.*, pp. 101, 102, and notes.

‡ Rodotà, i., p. 378.

§ Rodotà, iii. 100; Aar, *op. cit.* p. 316.

|| Aar, *ubi supra*.

¶ Rodotà, iii. 94, 102. In this account I have purposely left out of sight the Albanians, who had immigrated into Italy in large numbers at various periods from the time of Scanderbeg (A.D. 1460) onwards. At Rodotà's request, a college for the education of their priests was founded by Clement XII. at S. Benedetto Ullano, in Upper Calabria.

In 1586, after the Greek rite was extinct at Nardò, a bishop of that place attempted to abolish the custom; but the traditional usage was regarded with strong affection, and the canons appealed against him to Rome, where decision was given in their favour.* Hence this practice has continued to be observed there until our own time. At Brindisi almost the same story has been repeated. There the mediæval custom was that on Palm Sunday the clergy should go in procession from the cathedral to a Greek church called Osannà, situated on a hill outside the city, and that there the Epistle and Gospel should be chanted in Greek. In 1659 the Archbishop of Brindisi tried to put down the practice, but the canons resisted him, and were supported by the Pope.† This custom is still maintained; and the ceremony takes place on the same hill, where the remains of this chapel are, near the Capuchin Convent, outside the Porta Mesagne.‡ It would be hard to find a more interesting survival than this strange, and almost unconscious, witness to the mutual toleration exercised by the adherents of two different forms of religious worship.



The Effigy of Richard Lord Grey de Wilton.

THE Church of St. Mary at Bletchley lies out of the main road, and is approached through an avenue of yew-trees. It has some monuments of more or less interest, notably a plain altar-tomb in memory of Catharine, only child of Daniel Eliot, wife of Browne Willis, the antiquary; also the small figure of a man in armour, kneeling, with seven smaller figures behind him; and on the wall of the chancel there is a brass plate enclosed in a frame of marble surmounted by a crest, in the centre a medallion containing a three-quarter length portrait of a man, figures, some kneeling, others standing, on either side. An inscription denotes the monument to have been

erected in memory of Dr. Sparkes.* But the principal feature in the building, and one which at once arrests attention, is an altar-tomb under the eastern arch near the chancel. On it is the recumbent effigy of a young knight in armour, sculptured in fine marble. The face is clearly cut, and the head is uncovered, and shows the hair curled. The hands are uplifted palm to palm, while the mystical collar, S.S., is seen round the neck. The feet rest on a lion. On the left side of the body is a dagger in its sheath, and a short gauntlet; on the hands there are no gauntlets. The ornamentation on the skirt is richly presented. There is a cross on a shield in the centre, with a square frame. There is a ring on the third finger of the right hand, and one on the fore-finger of the left; the little finger of the same hand has a ring near the nail.† On the left side of the tomb is the following inscription, yet legible: "In Hac Eccl. jacent Sepultur Richard Dom. Grey Baro Grey de Wilton qui obiit apud Waterhal." It is not possible to trace any further letters. Underneath are three painted coats-of-arms. The knight lies in all the calm, statuesque peace indicative of repose; the features and form are rarely chiselled—marble could hardly realize more completely the effect of a warrior taking his rest. It would be very difficult to discover any presentment of modern sculpture which could surpass this work in monumental beauty and truth. In expression the face is excellent, a dignified bearing giving the resemblance of nobility. On a pillar near the knight's head is a helmet, which is credited as having been the genuine head-piece worn by Lord Wilton. The ridge which runs from the nasal to the back has a spike at the summit. The vizor has no less than fourteen holes for breathing, and the *mentonnière* still retains its ornamental gilding.‡ The monument is that of Richard Lord Grey de Wilton, who died at his residence, Water Hall, in Bletchley parish, in 1442, and is buried here with his son and grandson.

* This is in Latin and commences "Hoc Monumentum Tho Sparke filius et Hæres pietatis ergo mærens posuit."

† There has been some damage done to the figure, which has been roughly repaired.

‡ A casque in the Musée Royal d'Antiquités, d'Armures et d'Artillerie, Bruxelles, somewhat resembles this helm. It is described "La visière sont ornés de filets en relief."

* Rodotà, i., pp. 392, 395, 396.

† Rodotà, i., p. 362.

‡ Aar, in *Arch. stor. ital.*, vol. ix., p. 237.

Water Hall, near Fenny Stratford, was the chief seat of Reginald de Grey, who died in 1307. His son, John Lord Grey de Wilton, died in 1323, and was seized of the manor of Great Brickhill, also of Water Eaton, Fenny Stratford, Bletchley, and Simpson. Reginald, son of Richard Lord Grey de Wilton, was summoned to the Parliaments of Henry VI., in the twenty-third, twenty-fifth, twenty-seventh, twenty-eighth, twenty-ninth, thirty-first, thirty-third, and thirty-eighth years * of that monarch's reign. We find him later on summoned to the first and third, seventh and ninth, twelfth and twenty-second, and twenty-third Parliaments of Edward IV. The keepership of Whaddon Chase and estate descended to the Pigotts of Doddershall, who sold their interest to the Lords Grey of Wilton. In the early part of the reign of Queen Elizabeth, Arthur Lord Grey de Wilton added Old Lands and Old Lands Meadows to the grounds of Whaddon Hall, preferring this situation to Water Hall, near Fenny Stratford. Water Hall was entirely demolished, no trace of it now existing, whilst the materials were taken to Whaddon, which was thus greatly enlarged. The mansion there had been erected and added to from time to time by the Giffords and Pigotts. It was here that Queen Elizabeth honoured Lord Grey with a visit in 1568, he being Lord Deputy of Ireland.

Water Hall had been in the Grey family for four hundred years. In 1591 one Alexander Hampden was sworn in before Lord Grey as Sheriff for the County of Bucks. A certificate was made to him in the same year on the subject of recusants.† In October, 1598, young Lord Grey wanted a regiment, and to be chief commander of the English in the Low Countries. In the subsequent year it is arranged that he should go to Ireland with the Earl of Essex. After this the order was countermanded, then once more allowed. In a letter written from London by Chamberlain to Dudley Carleton at Ostend, detailing this and other news of the day, there is a curious passage relative to her Majesty the

* This, the thirty-eighth year, the Parliament was holden at Coventry.

† *Calendar of State Papers. Domestic Series, 1591.*

great Tudor Sovereign. He relates that, "in honour of the Danish ambassador, the Queen, on the Twelfth Day, danced with the Earl of Essex, very richly and freshly attired." Some kind of misunderstanding arose between the Earl of Southampton and Lord Grey, and it was talked of privately that they were to meet at Munster. It appears doubtful if such meeting took place, for on October 10, 1600, Chamberlain writes to Carleton thus: "The Earl of Southampton and Lord Grey are come unhurt from the Low Countries, though report said they had fought and spoiled each other." Neither of the two was wanting in courage, as may be testified from the following correspondence:

"Lord Grey to Lord Southampton.

"August, 1600.

"Your coming hither shows your repentance of your former cool answer; now that neither disadvantage of times, peril, or your promise can be pretended, I call you to right me and your former letters."

To this the Earl replies:

"Your lordship seems determined to mistake both me and my letters. I came not in repentance, knowing too well that what has passed between us need not be wished undone. I must obey a command to answer you, and therefore I refuse your challenge; but lest you think I dare not walk alone for fear of you, I will ride an English mile out of the ports to-morrow morning with only unarmed attendants, wearing a sword and dagger, which I send to show you. I will wait you two hours, and defend myself against whosoever offers."

The ambiguity of this answer is evident; probably the writer, who was wounded in the mouth at the battle of Nieuport, prevented further proceedings.* We learn that in the disturbances connected with the foolish conduct of the Earl of Essex, Lord Grey was the leader of the Horse. Lord Southampton incurred the displeasure of Elizabeth for having privately married a cousin of the Earl of Essex, and for the offence was detained in durance vile,† a palpable example of

* *Calendar of State Papers. Domestic Series, 1598, 1601.*

† *Ibid.*

arbitrary prerogative. The estate of Whaddon was forfeited in the reign of James I., owing to the owner having been implicated in the so-called Raleigh conspiracy. The King made the estate a part of the dowry of his consort Anne, and after her death he gave it to his favourite, Sir George Villiers. In the reign of Henry VIII. Whaddon Chase was part of the dowry allotted to Queen Jane Seymour.

Reverting to Lord Richard Grey de Wilton, who died at Water Hall, we are reminded of the busy times in which he lived, when the Duke of Bedford, uncle to the King Henry VI., and Regent of France, carried on war against the Dauphin, but was obliged to raise the siege of Orleans, and afterwards died at Rouen. The campaign of Joan of Arc also animated the French soldiers, and was a factor in the war. In domestic matters strange customs prevailed. It was enacted that peace be made in three ways. Peace monasticall, which every man has over himself; peace economical, as touching the governance over his household; and peace political, whereby the King's estate is most assured.* At this time Joane Beauchamp, Lady of Burgavenie, was bound in Chancery with sureties by recognisance in 1,200 marks, for keeping the peace towards one Nicholas Burdett. She was condemned for procuring certain persons to beat one Smith, but the judgment against her was reversed, errors being well assigned. In the fourth year of his reign the King granted to Thomas Cornish, of Uxbridge, in the county of Middlesex, a pardon for stealing of muttuns; and in the fifteenth year Richard Widonell, knight, paid to his Sovereign a thousand pounds for a fine, for marrying of Jaquett, Dutchesse of Bedford, without license. John, Earl of Oxford, was another transgressor in the same line; he prayed for the remittance of a part of his penalty. John Norton and Walter Norton, of Bristol, transmit a private petition against Thomas Stamford, who had been condemned at their sute in 400 marks, and their prayer was granted, the said Stamford continuing a prisoner in the Fleet, and not in the King's Bench.†

In none of the stirring events of the period

* Hume, Appendix 3, vol. v., and Birch's *Memoirs*.

† Cotton's *Records*.

was Lord Richard a participator. He was only three years old when his father, the fifth baron, died. He was never summoned to Parliament. He took, happily for him, no part in the discomfiture of our army in France, inglorious as the campaigns in that country proved to be. He accompanied Thomas, Earl of Dorset, as one of his retinue in an expedition sent to Normandy. This Earl was uncle of the King Henry V., and Governor of Normandy in the third year of that King. Lord Richard was twice married, first to Blanche, daughter and co-heiress of Sir Philip de Vacche, K.G., by whom he had a son, Reginald, his successor. He married, secondly, Margaret, daughter of William Lord Ferrers; by her he had a son, named William.* The resources of sculpture, as they were employed advantageously in the Middle Ages, seem to arrive at perfection in a manner more likely to attain immortality than many modern instances of monumental art. The attitude of the effigy in Bletchley Church is replete with picturesque grace, and a characteristic elevation of sentiment altogether in accordance with our ideas of knightly honour and rectitude. It has been averred that a just estimate of chivalry is to be deduced from romances. In contemplating the work of the sculptor as displayed in this noble effigy, the same amount of knowledge may be gained through the fine art of the monumental artist.

W. BRAILSFORD.



Passages from the Journal of John Helder, an obscure Cam- bridgeshire Worthyp.



FOR many years, for reasons to which I need not refer, I had full rights of search over the large, though essentially theological, library of a venerable Dissenting minister, who long resided, and is now buried, in one of the villages of Eastern Cambridgeshire mentioned in this article. During my explorations, I had the fortune to disinter, from amid the

* Burke's *Extinct Peerage*.

miscellanea of the upper shelves, a small octavo-sized memorandum book, bound in parchment, with a folding cover held by an antique clasp, and filled with finely-written manuscript of considerable age.

The little book was evidently unknown to its owner; he had none of the weaknesses of a collector; and, after cursory inspection, presented me with my treasure-trove, observing that, as the finder, I had the better right to it.

On examination, the MS. proved to be a record, kept, after the first fifty pages, in journal form, of the spiritual life of one John Helder (apparently a farmer and general man of business, and person of some consequence in those parts), between the years 1721 and 1764, when it ceases on the recto of the last leaf of the book.

I have said of his spiritual life advisedly; for the man's thoughts revolved exclusively about the orbit of his soul; and his references to the affairs of his bodily existence are of a merely accidental character, and never occur save for the sake of their direct bearing upon his spiritual experiences. Yet, slight as they are, they afford glimpses of contemporary life in these villages, so remote from the stream of story, which cannot fail to interest lovers of "the antiquary times;" while certain phases of his religious beliefs and modes of thought, though doubtless paralleled in many recorded cases, carry us back direct to Bunyan and Wesley, and illustrate from an obscure source the wonderful Revivalism of the period.

John Helder was born on the 17th December, 1697, apparently in the neighbourhood in which he passed his life. His exact place of residence at any time is not mentioned; but it was about four or five miles from Burwell, in a parish where the Wake, or Feast, was held yearly on the 1st May, and in the immediate vicinity of Soham Mere; while in later life he was a member of the Independent Church at Isleham. In May, 1724, he was married to a "young woman," who, before unknown, had appeared to him in a vision during a dangerous illness in the previous year.

In or about 1723, under the influence of new religious impulses, he renounced "carding and dicing, dancing and reading ungodly

ballads, unchast songs, and lascivious discourses in play-books," in which he had much delighted, and at the same time left the Church of England, thereby offending all his relatives, and particularly an uncle with an estate, who, however, relented on his death-bed, and left it to him.

Although seemingly only a farmer and, perhaps, estate agent, he was not only a man of considerable education (as his correct orthography, fine caligraphy, and style of composition testify), but of cultivated and even erudite taste; for, besides being a constant reader of Flavel and Thomas à Kempis, he records on January 1st, 1734-5, that he has lately read Dr. Baker's *Reflections on Learning*, Dr. Edwards on the *Insufficiency of Human Learning*, Dr. Wotton's *Reflections on Ancient and Modern Learning*, and Dr. Bentley's *Dissertation on Phalaris and Æsop's Fables*; and can make out what he formerly wondered at, viz., how they that went to study at Athens, the more learned they were the more ignorant they thought themselves.

He took part in parish affairs, and in 1758 was made "a Commissioner for Ely and Soham Levell in Middle Fen, etc., being encouraged to undertake and go thro' this business by the hopes and prospects of being serviceable to the poor inhabitants of these drowned parishes by helping them to much worke, which, with an increase of wages, will better maintain their Families, lately distressed by dearth and scarcity of Provision, and by hopes of seeing the readiness of the Landowners to raise and lay out their money repaid with double interest."

He himself had bitter experience of Soham "Meer" in relation to "these poor drowned parishes;" once he was overtaken by a storm when crossing it in a little open boat with a small sail set, and was himself nearly drowned.

Another time, in December, 1747, a great flood coming down, he sent his son with other neighbours to fetch home the horses out of Beach Fen, and in crossing the "Cham" in a boat with three horses a rapid stream drove the sheets of ice against the boat, so that his son and two of the horses fell overboard, and the former was barely rescued.

Again, in February, 1745-6, "the wind lying North-east, and blowing very hard, brought the water against the Meer bank, and raised it higher than I had ever seen before, and kept it rising so much as made me believe y^e Meer was in danger of being drowned: y^e bank then was very dry and consequently light, and upon a break of a Frost not so solid as usual. The wind encreased in the night, and was very stormy. I got up soon after two of y^e clock in y^e morning and took my Bible to read in as usual before going out. . . . I knew if y^e Meer was drowned it would be a great loss to L^d Townshend, to my neighbours, and to myself." We gather from the text upon which he lit in his Bible—an omen which he accustoms us to regard as infallible—that the Meer escaped on this occasion, but there are references to times when his own poor lands were not so fortunate.

The Manor of Soham, it may be noted, belonged to the Townshend family for many years before and after this date.

The other recorded incidents of his life may be briefly stated. He lost a little son in 1728, and his wife in 1735, but had at least two other children, of whom the son predeceased him, and the daughter was at a boarding-school at Ipswich, where she sickened with and recovered from the small-pox at the time of her brother's death.

He never remarried, although in 1754, when he was 57 years old, the world raised many unjust reports against him on account of his keeping company with a young woman, who dearly and truly loved him, and whom also he loved right well; but God, to whom he appealed, knew he did not know whether she were a true woman or not.

As I have said, he appears to have been deeply engaged in the business of a farm, and therein sustained many losses. He refers especially to a distemper raging amongst the cattle, which in 1748 carried off all his own save one. Then his debtors were always disappointing him in their payments; those of his neighbours whom he befriended treated him the most scurvily; those to whom he had given no credit proved his best friends. Yet he was evidently fairly prosperous, for when the Norfolk Mail was robbed in January, 1748-9, he was very uneasy

about two drafts therein for £150; payment, however, was stopped, and fresh drafts were subsequently sent him and paid in due course.

Besides frequent visits to Cambridge and to surrounding parishes—notably to Freckenham, at the building of the Bridge—he often complains of the long journeys which his business obliged him to undertake. Two of these will bear mention. In May, 1725, a family matter carried him as far afield as Worcestershire, under the following circumstances:—

A letter came from Droitwich, directed to the Rector or Vicar of Gazeley, inquiring of him whether there was any of the family of Helder living there or anywhere thereabouts. The writer called himself Joseph Helder, and was a very old man, who had some money to dispose of to the family if any of them was living. By express Divine direction, John Helder set off on horseback to Droitwich, and there saw his new cousin, who gave him ten guineas to defray his charges, and about two years and a half after died, made him his executor, and gave him a good deal of what he had. Upon the cousin's death, however, his trunk was broken open, and all the money which the thief could find taken away, at the news of which the gentleman who was appointed trustee was much surprized, but found it too true; but after a very strict search all over y^e trunk he at last found a secret place with near a hundred pieces of gold which the thief had not discovered.

And in 1742, on the occasion of a visit to London, he sat under the powerful preaching of Mr. Whitfield, in one sermon, and there got comfort and strength.

For many years of his life he seems to have been an invalid; and he summarizes the accidents which had already happened to him when he was only thirty-eight years old, in a list which vies with that of St. Paul himself:—

"Twice was I left in the water hopeless, and one minute's time longer would very likely have put an end to my life: my head has been broken at six severall times and places, yet not by the hand of man, but by falls and by cattle and other strange accidents. I have had three violent blows on

the mouth, one of them by a Ram and two by horses, by which some of my teeth were broken and others loosened, and my speech much hindered: I have very often had great deliverances from danger by waggons and carts, also by horses and other cattle, and by thieves and other enemies and by violent tempests."

In 1763, he wrote *Meditations on sundry portions of Scripture*, which he enumerates as follows:

"On Part of the First Chapter of the Epistle to the Colossians;"—"The Broad and Narrow Way;"—"The Vineyard of Red Wine;"—"The Names of the Lord;"—"His glorious Kingdom;"—"Dialogues between the Ploughman and the Parson;"—"The Plowman;"—and "An Account of a Worke of Grace wrought on the Soul of a poor Ploughman;" and he records that a secret pleasure has attended his soul while writing them. Dear heart! when was ever an author's experience otherwise? Whether these were published, or existed only in manuscript, I have been unable to discover.

The journal also abounds with poetical exercises, of which it may be said that they are neither better nor worse, omitting some hymns of Charles Wesley, than the other religious poetry of the time.

The last entry is under date of December, 1764, and I have no record of the date of his death.

A few references to events of national and local interest remain unnoticed, and I reproduce them verbatim:—

"June y^e 8th, 1727.—I being this day at Isleham, saw and heard the biggest tempest that ever hapned in my memory, and which much damaged a house there, and terrified and confounded the ungodly for the present."

"Sept. 8th, 1727.—On this day hapned a very dismal fire at Burwell whereby was 80 persons burnt to death. I was not present, but saw it at four or five miles distance at about ten of y^e clock in the evening, and though my body was absent, yet my soul did sympathize and was present with them that were then afflicted."*

* An account of this fire, which happened in a barn during a puppet-show, was published by Flo Gibbons in 1769, and is now rarely met with.

"Dec^r. 17th, 1745.—The nation has been alarm'd with y^e March and rapid progress of y^e Highland Army, the overflowing scourge coming out of the North."

"1st Dec., 1747.—There was a violent storm of wind and snow from the North w^{ch} did a great deal of damage about three in the afternoon About two hours after I was informed by one of our men of the great distress they had been under at y^e Three Mills by y^e wind turning into y^e North suddenly, the sail-cloths being frozen and could not be rolled up, and the Mills all like to be torn in pieces; but by God's good Providence they were at last secur'd with little damage done to them."

"23rd Aug., 1760.—Am distressed by reading in the Newspaper of the French taking from the Protestant Powers the Cities and towns of Minden, Munden, Cassell and others, and knew not, as they seemed by this to be too strong for the Protestant Army under Prince Ferdinand, how soon they might land here, and bring destruction upon us by all the ravages of war."

"30th Aug.—I read in y^e Newspaper the advantage the king of Prussia had gotten over the Austrians to y^e advantage of above 10,000 killed and taken, and y^e victory obtained with small loss, 92 pieces of cannon taken wth many trophies of victory, all upon the 15th day of the same month. And also read in y^e same paper of great advantage by Prince Henry against the Russians, and 13th Septem^r rec^d an account of great advantage gained in some skirmishes by the Hereditary Prince of Brunswick on the French Army either upon y^e 23^d of August above ment^d or the day before: Read also in y^e same Newspaper of a great advantage gotten in a skirmish by the Prussian troops posted in Dresden over the army of the empire and Wirtemberg troops, etc."

How all these events fit into his belief in direct mercies vouchsafed to himself belongs to the spiritual side of his character, with which we have here no space to deal, had our readers inclination to read. Suffice it to say that he had lively faith in an actual Satan, tempting and lying in wait for his soul: in preternatural guidance and revelation through the medium of texts of Scripture, flashed upon his mind or lit upon by chance

in the crisis of any decision or event; and an infallible mental conviction, immediate upon prayer, that things were falling out as he would have them. A man whose goings out and comings in were the subject of Divine governance—upon whose enemies the hand of God was heavy well-nigh ere they had ceased to offend him; a stone wall of Non-conformity, impossible to reason with, hard to reckon with, intolerant, possibly intolerable, (for he seems to have had his full share of strife with his neighbours,) yet with ability and force of character sufficient to lift him above his fellows in the day of discredited Dissent; an author whose credentials Time has stolen and buried out of sight, so that he has no chance to escape oblivion—who will begrudge him in the annals of his County this record of his name?

JAS. C. WOODS.



Saint Hilderferth.

"Come ye to the Shrine of St. Thomas the Divine,
And St. Hilderferth of fair memorie."

IN the south aisle of Swanscombe Church, Kent, there once stood the shrine of Saint Hilderferth. A writer in the sixteenth century tells us "his picture was yet standing in the upper window." This must have been the little fourteenth-century Decorated window which is still there, but without the picture, though it contains a fragment of ancient coloured glass, all that probably remained of the "picture" in the general wrack, and which, no doubt, had been religiously preserved by pious hands, and inserted at a later date; for we know that in 1547 an injunction was published against "feigned miracles," which were to be so utterly destroyed that "there should remain no memory of them in wall, glass windows, or elsewhere within churches."

Saint Hilderferth devoted his miraculous powers to the cure of insanity or "melancholia," and we are told by an early writer that distracted folk were accustomed to resort to his shrine in the little church of Swanscombe for the restitution of their wits, "as thick as men were wont to sail to Anticyra

for Heleboras." Lambarde goes on to tell us, "the means employed were most natural, ordinary, and reasonable; the cure was performed here by warmth, close-keeping, and good diet, means neither strange or miraculous; therefore, as on the one side they might be thought madmen and altered in their wits that frequented this pilgrimage for any opinion of extraordinary working; so on the other side, Saint Hilderferth (of all the saints I know) might best be spared, seeing we have the keeper of Bethlem, who ceaseth not (even till this day) to work mightily in the same kind of miracle." Hasted, in his *History of Kent*, alludes to the miracle-working Saint of Swanscombe as the "unknown Bishop," and in the present day, if by chance the name is mentioned in connection with this peculiarly historic parish, he is generally described as the unknown Saxon Bishop; so shrouded in mystery was he whose miraculous cures of insanity at Swanscombe have rendered his name famous and familiar. The fact of one of the dedications of the Collegiate Church of Gournay in Normandy, being to St. Hildevert, induced the writer to make some attempt to elucidate the mystery. And to one of the canons of that church he is indebted for the following particulars of the life and history of Saint Hildevert, Hildebert, or Hilderferth as the name is variously spelt. He was born in A.D. 617, and early embraced a religious life; and in 672, on the death of Bishop Faro, was elected to the vacant see of Meaux in France, this dignity he held but for eight years, the good man dying in 680. During the sixty-three years of his life he seems to have done much for the welfare of his countrymen; possessing great riches he appears to have devoted them to the erection of churches. But as is generally the case with the monkish traditions of the period, it was not till long after his death that we hear of his wonderful powers. More than three centuries had rolled by, the really good and beneficent work done by the Bishop during his lifetime was fast fading from the minds of the people. The churches built by him were owing to the belief in the impending destruction of the world, allowed to fall into decay, and as the thousandth year rapidly approached without bringing with it the long dreaded and terrible portents of the dissolution of all things, some-

thing was needed to stir the flagging zeal of the people and prepare them for the necessary work of church restoration and building; and what in those days of spiritual ignorance and superstitious belief in miracles so natural as to endow the bones of the church-building Bishop with supernatural power? So when some person, affected by "melancholia" or mania of some description, was praying before the cross in the Church of Vignely, where the remains of Bishop Hilderferth rested, and calling upon the name of that good man suddenly found himself relieved from the delusion under which he had laboured; no marvel the news of the so-called miracle spread far and wide; no wonder that many similarly afflicted hastened to the tomb in certain faith of speedy relief.

The offerings made in grateful recognition of restoration from imagined disease, doubtless soon enabled the authorities of the church to restore and make it worthy of its pious founder. That object effected, the remains were removed from Vignely to Meaux, where the same satisfactory result being attained, we next find the body carried to Beauvais—

"His body's resting-place of old,
How oft their patron changed, they told;"

and then the good priests, custodians of so great a treasure, deemed it not right to confine its benefits to a limited neighbourhood, so selecting a number of religious and faithful men, they entrusted to them this miracle-working body, to carry it through the length and breadth of the land for the benefit of the people and their Church. In the course of its peregrinations the corpse arrived at Gournay. There the great man, or lord of the place, known as Hugo I., refusing to recognise the sanctity of the remains, ruthlessly caused a great fire to be made, and to the horror of those in charge of it, the body of St. Hilderferth was by his order thrown into the midst of the flames. But to one capable of curing the "mind diseased," such treatment was of no effect, for we are assured the flames were powerless to consume the bones, and as a matter of course, that unbelieving sinner—the premier Count Hugo de Gournay—was convinced, and from being the savage scoffer became the contrite convert, and on the spot where the indignity

was offered, he built and dedicated to Saint Hilderferth, the large and beautiful church which still bears his name, and is now the Collegiate Church of Gournay. In this building the remains were enshrined, and when it was thought advisable to make further progress, no power could remove them. "The saint remained immoveable." In this instance conforming to the general custom, for we hear the same of many mediæval saints. Of a contemporary, St. Cuthbert, who died in 688, we are told that he journeyed upon the shoulders of some monks for many years through Scotland, and quietly so until the monks attempted to sail for Ireland, when several warning tempests drove them back, and they made their way to Melrose, where in spite of all efforts to remove him, St. Cuthbert for a considerable period remained immoveable.

But to return to our saint, though he refused to permit his bones *en masse* to be removed from Gournay, he did not object to the abstraction of fragments, for the old rolls existing at Gournay tell us that to Hubert, Archbishop of Canterbury (c. 1202) was given a fragment; also that a few years later the reliquary at Gournay was again opened for the purpose of giving a small bone of the saint's hand to the Grand Duchess of Longueville; and again, about 1373, when the head was removed and placed in a casket of pure gold, presented by Blanche, widow of Philip of Valois, King of France. And so, though long forgotten here in England, St. Hilderferth continued to be revered in France till the Revolution of 1789 denied to him that sanctity which so many centuries had respected. The Republican authorities entering the church, stripped the gold and silver from the cases enclosing the remains, and having thus obtained all that they considered of value, left the bones in the church. In order to save the relics from further profanation, one of the priests attached to the church opened, in the presence of many witnesses the case, and removed the bones, rolls of parchment, and remnants of rich robes therein contained, all of which he enveloped in a linen cloth, and then reverently confided the precious parcel to the earth in a small cemetery reserved for the canons of Gournay; but a certain acute lawyer in the town, fearing that the action of

the earth might prove as injurious to the relics as even the tender mercy of Red Republicans, caused them to be exhumed, and carefully guarded, them within his own house until the end of the year 1802, when, upon the re-establishment of order, he made known his secret, and the archbishop appointed a commission of priests, comprising the clergy of the church of St. Hilderferth, to thoroughly examine into the matter. They, after due enquiry, were able to verify the relics so preserved as being the very same that had for so many centuries been venerated. The bones were, therefore, placed in a new reliquary, and on May 22, 1803, with great pomp and ceremony replaced in their original position within the church of St. Hilderferth at Gourney, where they still remain.

How Swanscombe Church became possessed of a relic of this miracle-working saint must, we fear, ever remain a mystery. It is not likely that Archbishop Hubert deposited the precious fragment given to him anywhere but in his own cathedral. Relics of saints were of so great value to the church which displayed them, and the belief in their miraculous powers had worked itself so deeply into the religion of the times, that it was held a good and pious deed, "if ancient tales say true, nor wrong these holy men," to obtain possession of them in any manner. "*Si possis recte, si non quocunque modo.*" It will be remembered that Swanscombe was included in about one of the first grants made by the Conqueror to his powerful half-brother, the turbulent and warlike Bishop Odo. Would not the possession of a miracle-working relic of St. Hilderferth gratify the inhabitants, and tend to elevate the donor of so priceless a gift in the minds of the people of the early part of the eleventh century? For a man like Odo, possessed of vast territory, and independently of his high ecclesiastical office, the near relative of a King holding enormous church patronage, and especially favoured by the Holy Father, to ask was to have. To him, therefore, it is just possible that Swanscombe may be indebted for the miracles supposed to have been worked there in the days of "long ago." If so, long, very long, ere Canterbury possessed its famous shrine, long, long before St. Thomas of that city was added to the calendar, were pilgrimages made to the shrine

of St. Hilderferth at Swanscombe; and when in later days the scene of the murder of the "English Archbishop" became in the eyes of Churchmen a holy place, to die without seeing which was accounted sin, the old shrine of the mania-curing Norman Bishop at Swanscombe, we may be certain, was not forgotten. It lay near the highway to Canterbury, and we know if the fervent zeal of the pilgrim of old to kneel at every shrine he possibly could was wanting for a time, curiosity was at hand to take its place, and every building of note—secular or ecclesiastical—was visited, if not from motives of devotion, yet as "things to be done;" the mediæval pilgrim being, in fact, the prototype of the modern excursionist. Pilgrims to Canterbury, rich and poor, who landed at the ferry at Greenhithe, would visit the shrine of "Saint Hilderferth of fair memorie" hard by at Swanscombe, and dropping their offerings into the strong box, pass onwards. Thus it came to pass that however much melancholia possessed the pilgrims of those days, St. Hilderferth's shrine did not depend entirely upon those who came to be healed, but benefited and became enriched by that strange and long-continuing form of religious frenzy which developed itself in the wandering from shrine to shrine on the face of the earth. It is rather remarkable that during the work of the restoration of this church some years since, through the munificence of the late Sir Erasmus Wilson, F.R.S., the most noteworthy "find" was that of an early fifteenth-century padlock—the "*serura pendens*" of old documents—richly ornamented with gilded scroll work, and possibly the fastening of the strong box once attached to the shrine, now no longer of use, for the evil day had come, perhaps not before it was expected—the Reformation struck the fatal blow which destroyed every shrine in the country. What became of the relic or relics of St. Hilderferth we know not; like Wycliffe's ashes, it or they may have been consigned to the fast flowing river, to be swept to the four quarters of the globe, but more probably beneath the church's

"Gothic shade
His relics were in secret laid;
But none may know the place."

J. A. SPARVEL-BAYLY, F.S.A.



Sarum.

"The Cathedral I take to be the compleatest piece of Gothic worke in Europe, taken in all its uniformitie. . . . There are some remarkable monuments, particularly the antient Bishops, founders of the Church, Knights Templars, the Marques of Hartford's. . . . In the afternoon we went to Wilton, a fine house of the Earl of Pembroke's. . . . The garden heretofore esteem'd the noblest in England. . . . It has a flower garden not inelegant."—*Evelyn's Diary.*

SALISBURY and its neighbourhood would prove full of interest to the average individual, but to those in search of either art, architecture, or archæology it is rich beyond most cathedral towns.

To speak of the city first, though it has no advantages of situation, being built on level ground, it may be described as decidedly picturesque. The old High Street, with its uneven houses, would compose very well looking either southwards to the Close Gate, or northwards to the tower of St. Thomas's Church, a fine thirteenth-century building, in the heart of the town, surrounded with the quaintest and most paintable old red gabled houses which, with the grey church and its green graveyard, will please the eye and attract the pencil of all artists. The church itself, independently of its fine pointed arches, contains some curious mural paintings of the fifteenth century, discovered when Mr. Street restored the chancel twenty years or so ago.

In Silver Street stands the old Poultry or Green cross, the market for poultry and vegetables, an open hexagon, supported by a central pillar and six buttress-piers. The Market-place, with its statue of Fawcett, is modern; but there are many quaint streets in Salisbury, as well as in its two ancient suburbs of Fisherton (mentioned in *Domesday Book*) and Harnham, "a pretty village ere Salisbury was builded," for Salisbury only came into existence in 1220, when old Sarum was abandoned and the cathedral transferred to the valley.

The town contains two other fine old churches. St. Martin's, on a slight rising ground at the eastern end, is supposed to be the earliest in date of the three parish churches. It has good pointed arches, but a dateless

altar-tomb, and an early Norman font with a picina and a receptacle for holding water, point to its early foundation. A peculiarity about this church is the fact of the east and west walls not standing parallel.

St. Edmunds, at the north-east end of the city, was founded as a collegiate church in 1268. In the middle of the seventeenth century the tower fell, and destroyed a large portion of the nave and transept. The present church is formed out of the old chancel, from which one may judge the size and importance of the original building.

The chief and greatest beauty of Salisbury is, of course, its lovely cathedral, which is particularly striking from being throughout in one architectural style, namely, Early English; but next to it must be admired the unrivalled close, spacious beyond the ordinary, and beautifully carpeted with rich velvety turf, owing, no doubt, to the lowness of the site and its proximity to the river (which formerly at times flooded the cathedral). The grass is particularly verdant, while the old gardens of the close are remarkable for their turf walks. Fine elms throw a pleasant shade, and picturesque houses of all styles and dates surround the cathedral. The Bishop's palace, standing in a beautiful garden, is not visible till you are within the embattled walls which enclose it. It stands on the south-east of the cathedral, is in part very old, having chiefly been built in 1460, and is irregular in appearance, with a tower. Opposite the west end of the cathedral is the deanery, and near it the King's House, built in the fifteenth century, as its gable ends and mullioned windows will tell; it is now a training college, but was once, as its name implies, the residence of monarchs. Here Richard III. held his Court, and later James I. came as a guest to Sir Thomas Sadler. Not far off is another house, called the Wardrobe, in past times attached to the King's House.

The close is entered by three gates; that leading from the High Street, built from the remains of old Sarum Church, bears a figure in a niche over the arch said to be that of Charles I., but it has more likeness to his father, James I. Just within this gate is an almshouse for the widows of clergy, a seventeenth-century building. It is charming

in tone, and has a quaint pediment above the central doorway, and is surmounted by a casemented cupola, and the whole overshadowed by the cathedral's graceful spire would make a delightful subject for the artist. St. Ann's gate leads from the close on the east, while the pretty Harnham gateway, with its surrounding houses, leads to the suburb of that name. Here, close by the old bridge over the Avon, on a small island, stands the hospital of St. Nicholas. The original foundation was suppressed at the Reformation, but it is now an almshouse for six poor men and the same number of women.

More than one celebrity has lived in Salisbury Close, among these the father of the first Lord Malmesbury, an author, and the leader of the Salisbury society of his day. Fielding, too, sojourned for a time in the close, though it was not there he wrote any of his novels, for he soon removed to another part of the city.

It is now time to speak of Salisbury's crown, the cathedral itself, beautiful in its simplicity and elegance, and in the strength and perfection of its masonry. It is built in the form of a double cross, and one of its most noted features is the lofty and graceful spire, rising to 400 feet. The west front, the last completed portion, has niches for 123 figures, though, thanks to Cromwell's soldiers, only eight remain; but when the cathedral was restored a few more were added. It is supposed the five tiers of figures originally consisted of firstly angel, secondly Old Testament worthies, thirdly apostles, fourthly doctors, virgins, martyrs, and saints; on the lowest tier worthies of the church.

On entering by the west door, one is at once struck by the beauty of the building. If fault there be, it is perhaps a slight appearance of formality from the strong contrast of the dark-polished Purbeck, which is mixed with the freestone in the nine groups of clustered pillars, over which again are a succession of other pointed arches, subdivided into four smaller ones, and ornamented with trefoils, quatre-foils, and rosettes, and over these again a course of triple lancet-windows in the clerestory.

A curious feature at Salisbury is the stone bench running along under the pillars for the

whole length of the cathedral, both north and south, on which are placed altar-tombs, bearing in some cases recumbent figures. These cannot here be particularized; but that of William Longspee, first Earl of Salisbury, and son of Henry II. and Fair Rosamond, should be named, also that of his son, another William Longspee, one of the most celebrated of Saint Louis' crusaders; he died fighting near Cairo, 1250, and was buried at Acre. This mailed warrior, with crossed legs, was placed here to his memory by his mother, Ella Abbess of Lacock. Close upon this tomb is the singular little effigy called the "Boy Bishop." The well-known legend says, that on St. Nicholas Day, December 6, the choir boys selected one of their number to be Boy or Choral Bishop, who bore the style and title till Innocents' Day, December 28, the rest of the choristers playing prebendaries. On the eve of the Innocents' Day they all attended service in state, and drew such crowds that the ceremony was abolished. In 1542 Mary revived it for a time, but it was put an end to entirely in Elizabeth's reign. Any Boy Bishop dying during his short tenure of office was permitted burial with all ecclesiastical pomp; hence the supposed origin of this unique little monument. Very many of the earlier monuments were brought away from Old Sarum.

While writing of these tombs I will mention a few others worthy of note, some of more recent date. On the floor of the Morning Chapel (north-east transept) two fine brasses in first-rate preservation should be noticed, one to Bishop Wyvill, who recovered the possession of Sherborne Castle for Sarum, and died 1375; the other to Bishop Gheast, who died 1576, leaving a large library to the cathedral. In the east wall of this chapel is the old lavatory of the monks. Against the north wall of the choir aisle lies a skeleton effigy, said to be to the memory of a man called Fox, who tried a forty-days' fast in imitation of our Lord, and near it the lean figure of a precentor, who tried the same feat in 1554. Not far from here are buried without monument several members of the Pembroke family, "Sidney's sister, Pembroke's mother," among them. At the extreme end of this aisle is a highly ornate monu-

ment to the Gorges. Sir Thomas, who died 1610, was the owner of Longford Castle, his effigy, with that of his widow, a Swede, who came over to the court of Elizabeth as maid of honour to the daughter of King Eric, lies under a renaissance canopy. Helena Snakenberg, married first a Marquis of Southampton, and survived her second husband, Sir Thomas, twenty-five years, dying when eighty-six (1635). Pendant to this tomb in the south aisle is a very beautiful monument in varied marbles, gilt and painted, and with much ornament; the figures, life size, represent Edward, Earl of Hertford, son of Protector Somerset, and his wife Catherine, sister of Lady Jane Grey, who, being of royal blood, has her effigy raised a step above that of the earl, who was her second husband; both are recumbent with hands in the attitude of prayer—the earl in armour, and his wife beautifully attired; at either end kneels a figure in armour. In the same tomb are interred Charles, Duke of Somerset, and his wife, the daughter and heiress of Joceline Percy, last Earl of Northumberland.

Close by is the new recumbent marble effigy, just erected to the memory of Bishop Moberly. Lower down in the south choir aisle is the interesting monument to Bishop Giles de Bridport, in whose time the cathedral was completed and dedicated—its architectural style is a very faithful copy of the cathedral itself; the reliefs in the spandrels of the canopy should be noticed, as they are curious illustrations of the Bishop's history. Formerly this monument had a chantry chapel attached, and on the east a double ambry still stands.

The oldest portion of the cathedral is the Lady Chapel, now used for daily service at 7 a.m. Formerly the Hungerford and Beauchamp Chapels stood to the north and south of the retro-choir, but though beautiful specimens of monumental art, Mr. Wyatt had them removed when he restored the cathedral a hundred years ago.

The choir contains two chantry chapels, one Bishop Audley's, who died 1524; an elaborate piece of art. Opposite to it, on the south side of the altar, stands the Hungerford Chantry Chapel. It was originally erected in the nave in 1429 by Walter, Lord Hungerford, but was moved to its present position at the

end of the last century by his descendant, Lord Radnor, and is now used as his family pew.

Salisbury contains scarcely any old glass, all that existed being collected into one of the south transept windows. But there are one or two pleasing modern glass designs, specially one overlooking the curious Radnor pew, put up to the memory of the late Countess by her twelve children; it is very graceful in drawing, and delicate in colour, one of Mr. Holiday's designs executed by Messrs. Powell. It represents Sarah, Hannah, Ruth, and Esther, and the four Maries of the New Testament. Another window to be noticed is that of Angeli Ministrantis and Laudantis, the figures after Burne-Jones, the grisaille by Morris; probably, from its strong and rather crude colour, an early production of these artists.

The cloisters, recently restored, are remarkably beautiful; the brilliant turf with its two central cedars add much to the effect, as seen through the fine windows with their sex-foil openings. These cloisters, forming a square on the south side of the nave, lead to the octagonal chapter-house, with its central pillar; running round beneath the windows is a curious series of sculptures, illustrating Old Testament scenes from the Creation to the giving of the Law. The sculptures over the entrance-door in the vestibule are even more remarkable, and will repay an attentive investigation; they are thought to represent the Virtues treading on their opposition Vices.

Before leaving the cathedral, the visitor should note the roof-paintings over the choir and presbytery. If he enters by the west doors, he will do well to leave by the charming north porch, one of Mr. Street's restorations, the rest of the cathedral having been restored under Sir G. Scott's direction.

To those interested in history, the site of Old Sarum will be a spot to visit. It is curious to think that this barren mound was once teeming with life and action as a religious and military centre, with its cathedral and castle, while now the double ramparts and ditches abound only in trees and bushes, and where once were busy streets, grass and corn flourish. From the summit one overlooks on one side the newer city, with its spires and towers embowered in trees, and the distant

Avon winding on its way to meet the Nadder and the Bourne; on the other, one looks to the more dreary Wiltshire downs. Old Sarum must have had a lofty situation, but its want of water, which in part caused the exodus, is evident.

There are many mentions of Old Sarum in British and Saxon times. Alfred the Great added to the city, 871, after his battle with the Danes at Wilton. Edgar convoked an assembly there. Sweyn, the Danish King, ravaged and partly burnt it. In 1076 the first stone of the cathedral was laid by Herman, the first Bishop of Sarum, the See having been removed from Sherborne to Sarum as a place of more security and importance; but it was Osmund, the Norman, who finally built and consecrated the cathedral of Old Sarum. He came over with William I., and becoming his chancellor, was rewarded for his services with land and honours, and grew a powerful and important prelate. In 1086 Sarum was the scene of the English States doing homage to the Conqueror. There, too, Henry I. held court in the prelacy of the great Roger of Sarum. After his time the citadel ceased to be the property (as hitherto) of the ecclesiastics. Stephen's civil wars changed all that, and laymen had the military charge; this led to frequent quarrels, and, together with the scarcity of water, resulted in the removal of the cathedral in the reign of Henry III., when the clergy and townspeople escaped from their military despots, and in 1220 the foundations of the present cathedral were laid. Legend says the new site was chosen by the direction of an arrow-shot from the ramparts of Old Sarum by the then Bishop, Poore; or, again, that it was revealed to Bishop Poore in a dream by the Virgin Mary, the church's patroness. The town, we are told, soon fell in ruins, but the royal fortress was kept up for some considerable time, and as late as the reign of Henry VII. was the county gaol. In 1295 Old Sarum as a city sent members to Parliament, and till the Reform Act, in 1831, returned two members. We do not hear of any celebrities being natives of Old Sarum, except John of Salisbury, the great scholar. There is a solemn dreariness, which "even a brilliant sunny afternoon could not efface, about this mound, which once contained a palace, pon-

tiffs, and a fortress, and which from earliest times till a comparatively late date played a part in our annals, but is now desolate.

Few people who go to Salisbury fail to pay a visit also to Stonehenge. In doing so the village of Amesbury is passed. Here the church is worthy of a visit; a solidly-built and substantial building, it is cruciform, with one aisle on the south side of the nave, and may date back to the days of the convent, one of the most well-to-do religious houses in the kingdom. It was originally established by Queen Elfrida, widow of Edgar; and Queen Eleanor, widow of Henry III. and mother of Edward I., became a nun and was buried at the Benedictine convent; here also one of her daughters took the veil. The beautiful carving of the hammer-beams should be noted. This convent was closed in 1540; in the eighteenth century, the estate belonged to the Duke of Queensberry, whom George I. often visited.

In driving back from Stonehenge to Salisbury along the banks of the Avon, varied and pretty scenery is obtained, besides passing places of interest, which may be briefly alluded to here. Lake House is a graceful example of Elizabethan architecture, and its yew-clipped hedges a fitting setting to the gray-stone building. Further on is Heale House, interesting as a refuge to Charles II. after the Battle of Worcester; the house is not seen from the road, only the long avenue leading to it. Nearer still to Salisbury and Old Sarum is the mediæval "Field of the Tournament"—one of the five places in England appointed for tourneying in Richard Cœur de Lion's time; the smooth turf hill-side, rising abruptly for a considerable height, must have been splendidly adapted for watching the games. The small village of Stratford (curiously enough another Stratford-on-Avon) has a quaint little church; untouched by the restorer's hand, it remains as it must have been a century and a half ago—the hour-glass stands fastened to the chancel arch by the pulpit to fix the length of the discourse. We will hope, though the wooden seats are not cut down, the sermon may nowadays be shorn of some of the heads, and not last the appointed hour. A lime avenue leads to the high-road, and just opposite stands the parsonage—a pretty creeper-

covered house, of Elizabethan and Queen Anne styles. The rector is proud of living where the elder Pitt spent his youth, and will conduct the stranger through his house and garden, discoursing meanwhile on the former owner of his house—how Thomas Pitt, the Earl's father, rebuilt the church, and placed his name in large letters on the tower, followed by "Benefactor," and how the Communion plate, also given by him, has the Pitt arms conspicuously emblazoned, while "I. H. S." is engraved out of sight. The elder Pitt began his political career as representative of Old Sarum in 1735.

Another parsonage is to be viewed near Salisbury—Bemerton, where George Herbert lived, besides the satisfaction of seeing his quiet home, a lovely view of the cathedral is obtained from the pretty garden. Just across the way from the tiny parsonage is the still smaller church, measuring only 46 feet by 18 feet, and holding exactly 50 chairs. Apparently the church is of ancient standing, as it is mentioned in *Domesday Book*. Close by is a new church, built to the memory of the poet.

Last, but by no means of least interest to the art lover and artist, are the splendid collections of art treasures with which Wiltshire abounds. Nearest at hand, and, through the goodness of the Earl of Pembroke, a sight attainable to all any Wednesday in the year, are those of Wilton House. The estate, itself the site of a Saxon nunnery, was conferred by Henry VIII. on Sir William Herbert, afterwards Earl of Pembroke; and the present house was built from designs by Inigo Jones. Any glances through the windows, which can be spared from the beautiful collection of pictures within, reveal lovely grounds, tastefully laid out, with fine old cedars, and a graceful bridge spanning the river Nadder, which flows through the well-kept grounds. The vestibule contains a fine collection of statuary and marbles, both Roman and Grecian; while two of the largest drawing-rooms are entirely hung with some of Vandyck's best works. These are mostly of the Pembroke family—one a life-sized group; the rest often single figures. But over the mantelpiece in the principal drawing-room hangs that charming picture of Charles I.'s children, which the Earl of Pembroke generously lent, among

others of his collection, to a recent Winter Exhibition. There are also Holbeins, and an excellent mixed collection of old masters. Wilton Church, erected by the late Lord Herbert to the memory of his parents, should not be neglected; it is in the Byzantine style, and its elaborate details will repay investigation. On either side of the altar are the tombs of the Earl and Countess, the latter a Russian, and daughter of Woronsow, the ambassador. They are represented recumbent in white marble. Mosaics and carvings abound, and the font is an antique from Italy.

Many will feel interested in inspecting the industry which makes Wilton well known—namely, its carpets. The factory, whence issue these beautiful fabrics, is by no means imposing; and it will be a surprise to learn that no machinery is employed or much stock kept, the orders being executed by hand as they are received.

At Longford Castle, the seat of the Earl of Radnor, an even richer collection of old masters may be seen; but this is only by permission, and therefore not so accessible to all. Here the drawing-room contains a varied collection of art. Family portraits (some of charming children) by Sir Joshua, Gainsborough, or Sir Joshua's master, Hudson, together with Titians, Vandycks, and a Velasquez; in an inner room hangs a fine Albert Dürer triptych. In the room known as "The Gallery" is a splendid Holbein, called "The Ambassadors." Two male figures, life-size, in the elaborate dress of Holbein's day, stand on either side of a table covered with various articles. At their feet is a curious object, rather resembling a dried fish, of large proportions; but when viewed from a particular angle (so as to telescope it), it becomes a skull. Here also are two lovely Claudes, two N. Poussins, a Murillo of "Ruth and Naomi," a Correggio, a Rubens landscape, of the Escorial, and several other works. In an adjoining turret-chamber hang two most perfect Holbeins, rather under life-size, of "Egidius and Erasmus;" while in the balcony surrounding the triangular hall, lower drawing-room, corridors, and state bedrooms, will be found many excellent works, several of the Dutch school, besides a few Italian masters, etc. The steel chair in the gallery is a marvel of art, given by the citizens of

Augsburg to a German emperor, it is a wonderful example of the delicate chasing in high relief of the German artificers of that period; it is covered with illustrations of incidents from the Siege of Troy to the date of presentation.

EVELYN REDGRAVE.



Customs of the Manor of Berkeley, in the County of Gloucester.

THE customary or copyhold customs of the Manor of Berkeley, and of the several branches or sub-manors—viz., Ham, Alkington, Hinton, Slimbridge, Hurst, Sages, Cam, Cowley, Canonbury, Wotton Burroughs—as the same have been at several courts holden for the Manor of Berkeley, presented to be ancient customs therein, especially in July, 40th Elizabeth, by 92, and after by 104, and last of all by 112, of the most able customary tenants thereof, drawn together for that purpose, as followeth:

1st Imprimis. That estates may be granted of any copyhold messuages or lands, for three lives or under; and that the wife of every such copyhold tenant dyeing seized and in possession, shall, after the decease of her husband, hold the same so long as she shall live chaste and unmarried, and that for such lands as are herriotable, the best quick beast that the tenant hath at his death shall be paid the lord for an herriott; and if such tenant have no quick beast, then the best good which he hath shall be paid for the herriott.

2nd Item. That the lord of the manor for the time being, being seized of any estate of inheritance or freehold thereof may grant estates in reversion at his pleasure, to any person or persons, not exceeding three lives, to begin after the expiration of the former copy in being and that the same are good by the custom against those who shall have any estate afterwards in the manor.

3rd Item. That if there be any default of reparations in any messuage or house, or if

any spoil or waste be done upon the same that it ought to be amerced for the same from time to time, till it be repaired and amended; and that if any default of reparation be, and the same not presented by the homage, whereby the same falleth into decay or becometh ruinous, that then the customary tenants of that manor shall repair the same at their own costs and charges, and that if any customary tenant fell or cut down any wood or timber, and by himself or his executors carry it away or sell the same from off the land, he shall therefore be amerced treble damages.

4th Item. That all the copyholders may take upon theyr several tenements, at all seasonable times, housebote, hedgebote, ploughbote, and firebote, without waste making; and if any waste be committed they shall be amerced for the same by homage.

5th Item. That any customary or copyhold tenant for two or three lives being the first taker, may surrender into the hands of the lord or of the steward for the time being, or otherwise sell his estate and then the second life and third life shall be utterly void upon any such surrender, or upon such sale being found a forfeiture, neither in such case availeth it, whether the second or third life paid all or any part of the lord's fine or not.

6th Item. That any copyholder, holding in his own right, may, by his letter of attorney under his hand and seal, and delivered as his deed, surrender and deliver up into the hands of the lord, by the hands of the steward for the time being, all or any part of such lands or tenements as he so holdeth, and the same surrender to be as good to all intents and purposes as though such surrender had been made by the customary tenant in person, in open court, there personally present.

7th Item. The custom is, that if any man take of the lord, by copy of court roll, any lands or tenements, for term of three lives or under, in manner following, that is—to himself, A. his wife, and B. his child, or to any other person (he being then married to his wife), in this case, the wife shall have but the widow's estate and not her life, after her husband's decease, though she be named in the copy by her christian name. But if she be named in such copy before her husband,

that then she shall have the same for her life, though she do marry afterwards.

8th Item. If any customary tenant die after the Feast of St. Michael the Archangel, it shall be lawful for his executors or administrators to hold all such messuages and lands, which he held, until the Feast of the Annunciation of our Lady, then next following, and then the next life or taker to take to it, paying for the seeds and one earth, if any of the land be sowed or plowed; but the same next life or taker may, before the said Annunciation, fallow the arable land for barley, and sow beans and pease, and the said executors and administrators shall pay the lord's rent for the whole half-year then ending.

9th Item. If any customary tenant dye after the Feast of the Annunciation of our Lady, it shall be lawful for his executors or administrators to hold such messuages and lands, which he held, until Michaelmas-day then next following; the same executors and administrators permitting the next life or taker to enter and take the meadow, and fallow and the same to occupy to his use, according to his estate then in being, and the said executor or administrator to pay the lord's rent, for the whole half-year then ending; and that (by the custom) is to be reputed for meadow that hath most usually been mowed for fifty years, then last past. But if upon such tenant's death, the same do fall in hand to the lord, then no executor or administrator is to hold the same at all, but the same peaceably to enter.

10th Item. If the first life or named in the copy, shall or do sell his or her estate by word or writing, without license from the lord, or his steward, he or she shall forfeit his or her and all the rest of the estates mentioned in the same copy, unless it be a woman under covert baron, but no other life named in the copy shall forfeit thereby but his own estate only.

11th Item. If any person having a reversion-copy for two or three lives, do sell or grant over the same to any person by parol or writing without licence, if such person were the first life named in such reversion-copy commonly called the taker, the same by the custom is a forfeiture of the rest of the lives named in such copy, and also of their wives widow's estates.

12th Item. By the custom of the manor any copyholder may, by word or writing let his copyhold lands for three years, so that the same be one day in each year actually in his hands and occupation, and during such time may dwell from off the same. But to let or sell the same in any other sort without licence is a forfeiture of his estate.

13th Item. The custom is that if any customary tenant dye and herriott be paid after his death, and if before entry or admittance of the next life, that by the copy is to hold the same, the said next life also decease, that herriott notwithstanding shall be paid, and that the widow of such tenant so dead before entry or admittance, shall have her widow's estate, and the herriott to be paid if she also should decease before admittance.

14th Item. The custom is, that if any copyholder dye seized of any copyhold lands or tenements, the next life which by the copy is to have the same, being within one-and-twenty years and unmarried, that the lord by his steward, shall commit the custody of the body and of such customary lands, until the infant (male or female) come to the age of twenty-one years, at such rate, as in the discretion of the steward to the infant's use, shall seem fitting, and such committee not to be further answerable to the infant, than the rent and conditions agreed upon in open court.

15th Item. The custom is, that if a cow happen to be an herriott, which hath a calf, or mare that hath a fole, or an ewe that hath a lamb, or a sowe that hath piggs. That such young shall go with the dam for herriott, and be as parcel of her so long as they are unweaned and unsevered from the dam.

16th Item. The custom is, that if any customary tenant dye seized of any customary lands which suffice for the breeding of an horse, beast, or other beast, having no such beast of his own at the time of his death, that either the best beast of his under tenant occupying the land, or the value of such an herriott out of the tenant's estate, or from the next in remainder, as the case requireth, shall be paid for an herriott; than which no one point of custom hath more often happened.

17th Item. The custom is, that if upon the death of any customary tenant in possession,

claim be not made by the next in remainder or reversion or by the widow for her free bench or widow's estate, within three general courts next following, such party, after proclamations made at such courts, is barred by the custom, unless such party be an infant, femme covert, in prison, of non sane memory, or beyond the seas in the king's service.

18th Item. The custom is, that if any man lying upon his death bed, or in time of extreame sickness, when death followeth, where true ends of holy wedlock cannot be intended to be, shall take a wife and dye, that such widow, wife or woman shall have no free bench or widows estate as presumed, also not to stand with the first institution of the custom, with the ordinance of God, or the honour of religion.

19th Item. The custom is, that a lease for years made by any customary tenant by licence, reserving a rent, is good against his widow during that term, and she only to have the rents; for if such customary tenant may by licence of the lord surrender, and so altogether barr his widow, which is the greater, he may by like licence of the lord make such a lease, which to do is lesser than to surrender away his whole estate altogether; neither can the wife, by the death of her husband, have from him a greater interest than what was in him at the time of his death, which was the rent reserved and the possibility of surviving the term.

20th Item. The custom is, that neither the executor nor the administrator of a customary tenant may, after his death, sell or withdraw the dung or soil that was at his death upon the ground, nor timber, tallet-poles, or the like, that were felled for the repair or use of the houses, but to remain for the usage of the next life; for the act of God in the tenant's death shall not prejudice any man, either the lord of the manor, or the next life in remainder or reversion; for the copyholder had such things only to the use of his teneement, and if he could not by the custom have sold them away in his life-time, his executors or administrators cannot after his death, for they can have from the dead no greater power or interest after his death, than what was in him at his death.

21st Item. The custom is, that if any copyholder shall not dwell upon his copyhold house, or having for some time dwelled

thereupon, shall recede or go from the same, and dwell out of the manor, that the same is a forfeiture of his estate after public proclamation at three courts made for his return.

22nd Item. By the custom the widow of a copyhold tenant may immediately after her husband's death waive or forsake her widow's estate, and so pay no herriott, but if she once take the profits it is otherwise, though but for a short time; and having once taken away profit, though she dye before the next court, or her admittance, yet she shall pay herriott, and the like custom, for payment of herriott is for the second and third life in the copy, though such person die before admittance in court.

23rd Item. The custom is, that if a copyholder dye, leaving his house in decay and not sufficiently repaired, that the next life after him shall repair it, and not the homage of the manor; for next life might have complained thereof before them in court, and so have had it repaired. But if it so fall into the lord's hands by the death or forfeiture of the last life having not been presented or payned by the homage at the last court, that the homage, viz., the whole customary tenants of that particular manor, shall repair the same at their charges, for that it comes ruinous to their lord by their default.

24th Item. The custom is, that the lord of the manor may, for fines for contempt, treble damages for wast, and the like amerciaments imposed in open court upon any copyhold tenant, distrain any cattle going upon any such copyhold lands, either of the copyholders own, or his under tenant's, because the same was adjudged by the homage themselves to be just and right, which received a trial at Lent assizes, Anno 14 Regis Caroli, between Tyler, plaintiff, and Fillimore, defendant, and then were three presidents fresh in memory, vouched and proved by twenty-eight copyholders, produced as witnesses for the defendent, out of each manor three or four; whereof the judge, upon hearing seven only, was so satisfied that he bid the plaintiff be non suited (vidzt), one president twenty years ago in the manor of Alkington, when Thomas Bayleye's cattle were taken and impounded for treble damage in waste committed by Clutterbuck the copyholder. The second in the manor of Cam, about seventeen

years, ago when Tyler's cattle were taken tenant to Parker the copyholder, who had committed waste and amerced in the treble damages. The third in the manor of Cowley, when treble damages was levied, about five years ago, upon the cattle of Richard Woodward, who rented the copyhold of Widow Lords, who committed the waste; and they all affirmed that the lord was at his election whether he would take the cattle of the copyholder or of his lessee, for any amercement; which being impounded, were not to be replevied by their custom, because the custom was in favour of the copyholder, who, otherwise, forfeited his estate in waste, and for that the waste was valued by themselves upon oath at the lord's court, which the lord was tied to accept of, and not to take the forfeiture of the copyhold forfeited by the common law. The like president was in Hinton manor between Lewis and Joseph Hopton.

25th Item. The custom is, that if any copyholder commit felony, above the value of twelve pence, and thereof be convicted by due course of law (see my copyh. vol. i. p. [346] [348]), this is a forfeiture of his copyhold estate, as well as by the common law.

26th Item. By the custom, no widow, holding by her widow's estate, can alter or change the nature of her land, but to continue it the same quality and condition as the grounds were, when her husband died, and not convert that into arable which was land pasture, and the like; but in all things, to continue such her holding in the same plight, as it was past to her, without a prejudice to those in remainder or reversion, for that such widow's estate is only by the courtesy of the custom, and not by any grant by her made to her in the copy.

27th Item. The general custom throughout the whole hundred and barony of Berkeley is, that, as well upon alienations of freehold lands as upon descents, relieves are paid, which in all antient rolls, are entered *secundum consuetudinem patriæ* and so for heriott service.

Examinatur et concordat cum Rotulis Curiae.

Per me, Johem Smith,
Seneschallum ibidem.

Watkin's *Copyholds*, pp. 297-312.

The Antiquary's Note-Book.

Some Old Law Cases (*Continued*).—

In 12 Will. III. a case was heard in Banco Regis, in which Holt was the judge. It was brought by the farmers of Newgate Market against the Dean and Chapter of St. Paul's, and the question was whether every house in the market had not of right so many feet of ground towards the market belonging to it. Holt ruled that the Act for building in London orders a man to build his house contiguous to his neighbour's soil. It was (he says) a necessary consequence that it gives you all easements over your neighbour's soil, as lights, passages, etc., without which you cannot pass to your house, but gives no right in the soil. In a case tried in Hilary Term, 11 Will. III., the appropriation of a church was called in question. The evidence adduced showed that James I. by letters patent had granted to B. and his heirs the appropriation of the church in Aldgate, reserving the right of patronage, and there was a covenant on the grantee's part to pay the chaplain £10 per annum, there being no vicarage endowed out of the impropriation. Charles II. made a certain Dr. Hollingsworth the clerk or curate by grant under the Great Seal, and he enjoyed it for many years. The assignee of the patent brought an action of ejectment, pleading that Hollingsworth had only right of entry to preach, but no right to possession. Gaining his point, Dr. H. sued Brewster, who was the assignee. Darnall, for the assignee, argued that the church was not demised as a messuage was. The Court decided that Hollingsworth should have moved for a special rule, as he had no right to possession, and that the church was a messuage, and might be recovered by that name in a præcipe. In an anonymous case in which Holt was likewise judge, held 12 Will. III. in the King's Bench, he made a remark which is perhaps worthy of preservation. He said: "We cannot alter records. I have no mind to build a new clock-house, as Lord Chief Justice Hengham did"—the said Hengham, according to tradition, having done so, being fined eight hundred marks for merely out of

compassion altering a fine on a very poor man from 13s. 4d. to 6s. 8d. Out of the fine levied on the judge a clock-house was built at Westminster. On this veracious piece of knowledge, Sir William Blackstone says that clocks were not introduced till one hundred years after Hengham's death. So much for the judge's knowledge of things outside the legal atmosphere.—(*To be continued.*)

—W. H. BROWN.

Jottings from Winchester Registers.

—The plague in Winchester is abundantly placed before the present generation by the copious allusions to them in the municipal archives and the parish registers, and these MSS. show that here the most severe visitation was in 1625—the year that Charles the Martyr came to the throne. The payments to the plague-stricken people and their distressed families appear in August, September, October, November, December, and January. I give one extract from the Cofferer's Book: "Taken more out of the cofers the same daie (August 27, 1625) tenne pounds, which was delivered to the Maior (John Trussell), to be by him laide out for the reliefe of the poore infected people in the pest-houses and elsewhere in the citie, and towards the reliefe of poore people who are likeli to famish for wante of worke and reliefe." To depict the effect of the "sore disease," I give the deaths in St. Maurice and St. Peter Colebrook parishes in this year, and they show that the plague was more destructive than in 1665-6. There were eighty-three deaths, and the average mortality for previous and following years was twenty-four. The recorded deaths were as many on one occasion as five in the day, on one four, and on many others three and two. There were forty-seven deaths in sixteen families. In those named Prince and Goodall five died in each, and in others the deaths ranged from three to two. Amongst the names are those of two families still living in Winchester, Newbolt and Goodall. The Great Plague as it is called, and terribly great it was, can only be guessed at as to its ravages. The mortality from March 9, 1665, to May 20, 1666, was sixty-seven, and the marks in the register show that thirty "dyed of the plague," inclusive of a "Duchman," a prisoner on parole from Admiral Opdams' fleet. The place of

exchange of money for market produce was just without Westgate, on the base of an old processional cross of the fifteenth century, and on this was built in 1669 a monument, still existing, to commemorate the plague and the formation of the Native Society to relieve the distress caused by the plague. In this connection an extract or two from the municipal archives of Charles's reign will interest readers of the *Antiquary*. The following is certainly a very early notice of emigration to America: "December 30, 1625.—Taken out of the cofers of the citie fiftie shillings, and tenne shillings more allowed of for a past fyne, which three poundes were employed for the apparelling of six poor boyes that went to Virginia." There is also a record of two or three apprenticeships of poor children, and it may be noted that the Native Society has since 1669 kept up its charity, and chiefly in apprenticing deserving children. The city suffered from the plague in 1603 also, when the regulations for watch and ward of all the gates, and the exclusion of everyone save vendors of consumable articles, were most curious, and a "bagman's" wife was committed to the Westgate "caige" with a writing on the door to tell passers her "contempte," and one Anthonie Burde, an alderman who had gone to London against the city ordinances to prevent infection, was committed to prison at St. John's House. On the eastern and western downs of Winchester are several mounds which mark the interments of the plague-stricken.—W. H. JACOB.

English Prisoners in France.—

During our wars with France, in the beginning of the present century, the English Government was rigorously interdicted from extending any aid to British prisoners in that country. But private effort and energy were not wanting; a committee was formed in London, having its headquarters at Lloyd's Coffee House, and means for relief were organized. Circulars were addressed to the ministers and churchwardens of parishes all over the country. From one of these, addressed to the parish of Topcroft in Norfolk, the following extracts are taken: "The Committee beg leave to state that the last Subscription, amounting to £30,000, has been applied during three years in adminis-

tering Relief to upwards of 6,000 of the Prisoners, and has, according to advices from the very respectable Gentlemen who were employed in France to select the proper objects at the different Depôts, produced the most beneficial effects. But as the Fund is now exhausted, they will, without fresh Contributions, be under the painful necessity of discontinuing these salutary supplies. To avert such a misfortune, they think it their duty to use every exertion in their power; and in thus recommending the New Subscription to your favor and protection, they hope they shall not be deemed guilty of any offensive intrusion. The necessity for the subscription is the more urgent, because France has rigorously prohibited the English Government from extending any Relief to the Prisoners; and it is therefore only by the Donations of Individuals that Relief can be applied: to the remitting of which the French Government make no objection. For the former Subscription, considerable Sums were raised in some places through the influence of the Clergy, who considered the object deserving of recommendation in their Sermons, and the Committee would think it a great advantage to obtain the same valuable assistance now. Very particular details of the distribution of the last Subscription have been received from France, and remain in the hands of the Secretary for inspection, who will be happy to furnish any further information that may be desired on the subject; and any Letters relating to the Prisoners, it is respectfully requested may be addressed to him under cover to Francis Freeling, Esq. Post-Office."—"The COMMITTEE at LLOYD'S for managing the Subscription raised for the Relief of the British Prisoners in France, seeing their fund exhausted after three years expenditure, and finding the Negotiation for an exchange of Prisoners at an end, feel themselves under the necessity of soliciting a New Subscription in favor of those truly unfortunate persons, still confined without a prospect of being liberated. The Committee beg to state, that there are at present upwards of 10,000 British Prisoners in the different Prisons of France, for the most part in great distress; and that the subscription is intended for the alleviation of their sufferings in some degree, by assisting them with

articles of Clothing, Bedding, Fuel, and such other necessities as they stand the most in need of. They think it proper to add, that the relief from the last Subscription was entrusted to the care of some of the most respectable persons detained in France; amongst whom were Clergymen, and several Officers, both Naval and Military; and that they have made so satisfactory a distribution of the funds, and rendered such particular details thereof, as to entitle them to the highest credit. The same gentlemen, there is reason to expect, will kindly undertake the distribution of a new Subscription." The Committee then state that relief is restricted to "prisoners in distress," and that it had hitherto been dispensed as follows: "4 to 6 Sous per day to Women and Children in distress, living with their husbands or parents, who not being considered as Prisoners by the French Government, do not receive any rations. 4 to 6 Sous per day to the better sort of the distressed Non-combatants, to certain Passengers, and to distressed Masters of Vessels under 80 tons register, who are paid only as Seamen by the French Government. 3 Sous per day to old Men of 55 and upwards; and to wounded Prisoners who have lost a limb or who are disabled for future service. 2 Sous per day (being about a penny) to all the Prisoners in distress. Medicines and Relief to the Sick whose complaints do not oblige them to go to the Hospital. Assistance to all descriptions of Prisoners on their March from the Coast, or from one Depôt to another. Occasional aid in Clothes, Bedding, &c. to all Prisoners in Distress. Schools established at most of the Depôts to occupy and improve the young Men who are Prisoners. To maintain the above scale of relief, now requires a sum not less than £20,000 or £25,000 annually, including the loss arising from the present unfavourable rate of Exchange: and the Committee have received the strongest Representations from those acting for them in France, to show that it cannot be reduced without causing very great distress and melancholy consequences. Here it seems proper to note that all Assistance to the Prisoners on the part of the English Government is prohibited in France, but that charitable succours from Voluntary Contributions are permitted. The principal Com-

mittee established in France to manage the Relief of the Prisoners is stationed at Verdun, and consists of about twelve Gentlemen on parole there; they manifest extraordinary pains and attention to administer it in the most beneficial manner, and in furnishing the Committee at Lloyd's with regular and exact Details of all their Proceedings. Committees or Agents are established upon the same principle for the following Depôts, viz.: Valenciennes, Cambray, Arras, Sarre Libre, Bitche, Givet, Besançon, Briançon, Mont Dauphin and Auxonne, who act under the Direction of the Principal Committee at Verdun, and furnish their accounts monthly."



Antiquarian News.

ON September 29 Mr. Henry Irving visited Dalmeny Park, when Lord Rosebery presented him with a ring which had belonged to David Garrick. The ring is one of ancient fashion, and singularly beautiful. Upon it is an exquisite portrait in enamel of Garrick, while within the ring itself is the name "David Garrick."

A curious find from the lower workings of Silks-worth Colliery, near Sunderland, has been reported. It is a piece of stone over 2 feet in length, about 4 inches in depth, and an inch or two in thickness. It is dark-brown in colour, and is covered with small round superficial indentations. It appears to be a portion of a fossilated reptile. It was found recently in the midst of the coal and stones in the pit.

We learn from the *Athenaeum* that one of the most remarkable collections of South American antiquities, known as the Centeno Collection at Cuzco, has been bought, after negotiations extending over several years, by the Museum at Berlin. It is coming to Europe on board the Prussian ship *Kosmos*.

The public-house known as the Airedale Heifer Inn, Great Horton, belonging to Messrs. Jos. Stocks and Son, Shibden Head Brewery, and occupied by Mr. Wm. Briggs, is now in process of being re-roofed and slated. In removing the old slates the workmen found that they were all fastened down by sheep-shanks, from 4 inches to 5 inches long, each slate being separate. The oak spars were held in position by oaken dowels, or pegs, instead of nails as at present. The building
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is supposed to be about 200 years old, and formerly belonged to the Bowers, an influential family in Horton 150 years ago.—*Bradford Observer*.

Pope Leo XIII. is occupied with an historical work, which has taken him some years of study and research to compile, with the help of the Abate Pessuto, to whom he has confided the editing. It is a *Codex Diplomaticus Ecclesiasticus et Civilis Urbis*, which regards, in particular, the history of the city of Rome in the Middle Ages, and especially that period when Gregory the Great reigned, in the fifteenth century, a period which up to the present has, although of great historic interest, been little known.

The wonderful exhibition of fossil trees to be seen at the west end of Victoria Park, Whiteinch, has been, and is being still, visited by large numbers of people from all parts of these islands, and no one who takes the trouble of travelling down from the Kelvingrove Show to Whiteinch in order to see the long-buried forest comes back regretting that he made the journey. At all parts of the day visitors are standing gazing in wonder not unmixed with awe at the extraordinary phenomenon spread out before them. The trees are still in a capital state of preservation, but great fears are entertained about their safety should frost set in before they are covered. We do not know whether the arrangements for having these precious relics enclosed are in a forward state or not, but certainly there is nothing being done on the spot for their preservation from the danger of disintegration, which a severe spell of frost would certainly bring about. The Whiteinch tramcars, which pass the Exhibition, going westwards every fifteen minutes, convey passengers to the Fossil Grove for a fare of 2d. For the information of strangers, we may say that nothing is charged for a sight of the Fossil Forest, as it, like the Victoria Park in which it stands, is public property.—*North British Mail*.

A scaffold has been erected round the ruins at the east end of the nave of Croyland Abbey, and an inspection has been made with a view to preservation. It is said that, unless it is supported in some way, the finest part of the ruin, viz., the south-east block of masonry, with the fine Norman arch, must fall and crumble away. A plea for a reparation fund has received the powerful support of the *Times*.

The following is a translation from an article in the Roman Catholic *Germania* describing the way in which the sacred relics of Aachen were stored away after their recent exposure in the cathedral: The relics were first wrapped in silk wrappers, the gown of the Mother of God being enveloped in white, the swaddling clothes of Christ in yellow, His loin-cloth in red, and the cloth on which the head of John the

Baptist was carried in pale-pink silk. After this each relic was wrapped up in a cloth richly embroidered with real pearls, the four cloths being presents which, in 1629, the Infanta Isabella Clara Eugénie of Spain offered at the sacred shrines. Next, each relic was put in a special pocket closed with buttons, another cloth was wrapped round them, and a cover of tissue paper, the colour of which corresponded to that of the silk wrappers. Each parcel was then tied up with silk ribbons, the ends of which were sealed with the seal of the relics. Then a torchlight procession accompanied them to the Hungarian Chapel, and they were deposited in the large "Mary's shrine." The iron lid was screwed on, the padlock filled with lead, and the key to it was crushed to powder before the eyes of the spectators. A Te Deum was sung, and the solemn procession returned to the upper regions to sign a paper, in which it is stated that the sealed relics had once again been enclosed in the secret parts of the minster.

A tunnel near Samos, which dates from about 580 B.C., has recently been explored by a German expedition. It was constructed as a water conduit, and has been driven through limestone rock to a length of 1,235 feet.

The *Athenæum* reports that within the circuit of the new Olympian Exhibition at Athens a Roman tomb has just been discovered, containing two lachrymatories, a metal mirror, and various precious objects, as a ring of gold, a jewel mounted in gold, and thirty leaves of gold in the form of a trefoil.

The eldest son of King John of Abyssinia was lately married to a daughter of the King of Shoa. On the wedding-day the bride wore what is said to be the "Queen of Sheba's crown," which, according to native record, has been in the possession of the Ethiopian kings for the last twenty-five centuries.

Herr Nicolaysen, Norwegian State antiquarian, has just completed the excavation of the ruins of an ancient monastery, on the west coast of Norway. The assembly-hall, sacristy, and refectory have been laid bare, as well as the covered corridor running along the courtyard. The roof of the assembly-hall appears to have been supported by a huge pillar in the centre. A large number of finely-cut sandstone blocks have also been found, making certain parts of the edifice almost complete. These blocks were obtained from a quarry close by, celebrated for the quality of its stone in olden times. All the details of the architecture show a rich and advanced Romanesque style, and the interior arrangements are generally identical with those found in early English monasteries. The whole building remains form a square, with the chapel on one side and the dwellings on the two others, the fourth being a

brick wall. A few graves were encountered, but only one contained human remains. The skeleton is believed to be that of an abbot, from the cloak and mitre found with it. — *The Builder*.

Mr. John Glas Sandeman writes from 121, Rua do Campo Alegre, Oporto, September 27: "An interesting relic of the Peninsular War has just come into my possession. It is an English-made chased gold snuff-box, with the following inscription engraved inside the lid: 'Presented by Lieut.-colonel Fletcher and the officers of the Royal Engineers serving with the British army, under the command of Lord Viscount Wellington, in token of their consideration of the liberal accommodation (*sic*) afforded them by Senr. Jozé Rodrigues Magalhaes in the years 1808-9 and 10.' There is no mention of any place, but it was shown me by a silversmith in this city, from whom I bought it, and Senr. Magalhaes was probably a resident here, and these officers must have seen something of the occupation of Oporto by Soult, and the passage of the Douro by Wellington. It would be curious to know if there is anyone now living who may have heard of this relic." — *Glasgow Herald*.

Sir Nelson Rycroft, Bart., of Kempshott Park, writing to the *Hampshire Chronicle* respecting a recent discovery of prehistoric vessels at Dummer, says: "Dr. Stevens, late of St. Mary Bourne, but now Curator of the Reading Museum, has twice visited the spot, when three other vessels, two large and one small, have been found. All are of the same slightly baked clay, ornamented with bands. These are sometimes raised, and ornamented, not as was thought at first with a pointed stick, but with the forefinger or thumb of a woman or boy; while in one case, at least, a second band of ornament was formed by the indentations made by the tip of a finger. With one exception all were placed in the ground bottom upward, the bottoms themselves being in every case wanting, probably destroyed by the plough, they being only six or eight inches underground, and they were filled with earth, clay, and a few burnt bones. The only exception is the first found, which was upright, and nearly filled with burnt bones only. On it was placed a small vessel of better baked ware. This Dr. Stevens pronounced at once to be a food vessel. A foot or more underground a flint implement was found, nearly circular, about five inches in diameter, with sharpened edges. It needs but a handle to make an efficient tool. In the field Dr. Stevens found several flint implements, relics of ancient occupation. These implements, which are frequently found in North Hants, much resemble those now used by the natives of Terra del Fuego, the southern point of America, and probably indicate much the same civilization, or rather the want of it. In Little Nutley Copse, the property

of Major Purefoy Fitz-Gerald, are some mounds, which he, I trust, intends to explore, and which may prove to be ancient entrenchments. Dr. Stevens fixes these remains as of the Neolithic, or later stone age, and as being made, therefore, by a race earlier than that which Cæsar found in this part of Britain. This elevated spot would now be unsuitable for the settlement of a rude tribe, from the total absence of water, except from deep wells and surface ponds, but there are indications that streams once flowed at a short distance, both from below Dummer Clump, and down the steep sides of the woods overhanging Nutley Church and the Candover Valley."

A monument has been erected in St. Giles' Cathedral, Edinburgh, to the memory of the famous Marquis of Montrose, who distinguished himself in the cause of Royalty during the Civil War which preceded the Restoration. The origin of the monument, says the *Builder*, may be attributed to a remark made by the Queen when being shown over the cathedral after its restoration. When shown the spot where were collected the scattered remains of the "Great Marquis," which were brought together by order of Charles II., and interred with State ceremonial in St. Giles' on May 11, 1661, her Majesty expressed her surprise that there was no memorial to so remarkable a man.

Sir Alexander Cunningham, late director of the archaeological survey of India, has offered to the British Museum, practically at cost price, the choice of his unrivalled collection of gold and silver Indo-Greek coins. The medal room already contains a fine collection of this interesting series—mostly acquired from the India Office—as may be seen in Prof. Percy Gardner's recent catalogue; and after this addition it will undoubtedly possess, as it should do, the most complete collection in existence.—*Academy*.

The following description of Tything Farm, a residence of the present Lord Mayor of London, appeared recently in the *City Press*: Nestling under the shelter of St. Martha's Hill, near Guildford, is a quaint timber-built, three-gabled farmhouse, simple and pretty in its old English homeliness. Approached by a winding path across a trim green lawn, and sheltered by several fine old trees, the old house seems to withdraw itself from the public gaze, and to seek with modest retirement to exist unnoticed by the passer-by. . . . Tradition and old-world story have given a halo of much interest to the farm. Once the residence of the priest in charge of the lonely chapel of St. Martha, it sheltered the famous Stephen Langton, Archbishop of Canterbury, when a lonely monk serving the altar of the chapel. In one place, in fact, the building tells us its own story. An ancient wall

with a curious Gothic triplet window, an old crypt or cell below, and a dug-out walled-in herb garden speak in eloquent language to us of the times when Tything sheltered the priest of St. Martyrs, and of the oratory or chapel that formed part of its building. Many of our readers doubtless are acquainted with the skilful manner in which Martin Tupper, in his story entitled "Stephan Langton," weaves into the plot the leading incidents in the life and history of the Archbishop; but few may be aware that in the dining-room of the present farm exist portions of the house wherein as humble monk he dwelt, or that the windows look out upon the herb garden, so useful in the days when medicine consisted of simples compounded and distilled from herbs by the worthy monks. But little of the ancient portion of the chapel of St. Martyrs, as it is more accurately called, remains, but in the chancel are the two stone coffin lids, one carved with a patriarchal crook and the other with the simple cross of an abbeys. These lids seem to show that the noble prelate, whose English love of freedom wrung from the tyrant John our Magna Charta of liberty, lies buried with his beauteous love Alice beneath the chancel of the lonely church. The altar that saw and heard their vows received their bodies, and in death they were not divided. . . . The open-timbered roof of the dining-room left in its natural dark oak, the open fireplace with its lining of quaint old blue and white tiles, and its rude iron firedogs and fireback, the dull green walls and rich dull yellow velvet hangings, and, above all, the interesting substantial old-English oak furniture, bespeak that generous love of the past, and careful appreciation of its beauties, that distinguish the present owners. The curious old long low sideboard, flanked by a pair of carved oak figures of monk and lady, seem to carry us back to the old life of the room, and we could almost believe that we may see the sandalled and cowed father working in his tiny garden outside, and that we are still living in the times when King John reigned over England, and Tything Hermitage was in its early glory. Passing by its doors is the Pilgrims' Way, once trod by hundreds of eager pilgrims on their way to the shrine of St. Thomas of Canterbury. Crowning its hill is St. Martha's, in the distance the twin chapel of St. Catherine's, and near by the quaint villages of Albury and Shere, and the interesting old town of Guildford.

A discovery of Romano-British pottery at Little Chester, Derby, reported by the *Athenæum*, includes a rim of a mortarium, or mortar: "Its colour is the almost invariable dirty cream of these culinary vessels, but the largely marked maker's name, Vivius, is coloured in chocolate, painted before firing. No instance of a coloured maker's mark has hitherto, we believe, been noted; at all events there is no instance

among the mortaria and other large Roman vessels at the British Museum, or in the splendid collection of pottery of that period at York."

In the excavations made at the Piræus in consequence of the discovery there of the torso of *Æsculapius*, near the *Tsocha Theatre*, have been found the fragment of an acroterion ornamented with a group of serpents, and another of a votive relief bearing an inscription; also a piece of mosaic pavement and a door plinth, both Byzantine.—*The Athenæum*.

Among the most important acquisitions made by the trustees of the British Museum during the year are the following works: A Bible in the Georgian language, in folio, printed at Moscow in 1743, at the expense of Prince Bakar, the son of King Vachtang, who made use of materials collected by his uncle, King Artchyl. This book is excessively rare, as nearly the whole impression was destroyed in the burning of Moscow in 1812. Only ten copies are known to exist, and no other edition of the entire Bible has ever been printed in the Georgian language. Another rare Bible is the one in Armenian, printed at Amsterdam in 1666, 4to., illustrated with numerous woodcuts, as also a Psalter in Armenian, printed at Venice in 1565, 8vo. This book was the first production of the Armenian press established by Abgar at Venice, and is believed to be the first portion of the Bible printed in Armenian. To these should be added Archbishop Parker's rare work, entitled *De Antiquitate Ecclesie Britannicæ*, printed in Lambeth Palace by John Day in 1572, folio, and intended for private distribution among the friends of the Archbishop. It is believed that no more than twenty-five copies of this work exist, and no two copies agree entirely in their contents. Four copies are now in the British Museum. Finally, the Missal for the use of the Diocese of Seville, printed at Seville by Jacob Cromberger in 1507, folio; a Service-book of the greatest rarity, and printed on vellum. It is a magnificent example of early Spanish typography, and issued from the press of the first of a family of German printers who worked at Seville until the middle of the sixteenth century. Only one other copy is known to exist, and that is in the Casanati Library at Rome.

We learn from the *Builder* that the *Weiner Zeitung* states that the remains of a Roman amphitheatre have been discovered at Deutsch-Altenburg, on the Danube. The exceedingly level state of the ground in a corn-field led to the surmise of there being some walls beneath, and on excavations being made, a gallery and remains of a Roman amphitheatre were discovered. Close by, the remains of a Roman road were also discovered.

During the past twelve months the work of exploration has been steadily progressing at Roche Abbey, upon the estate of Earl Scarborough. Roche Abbey was founded about 1147 for Cistercian monks. Of late, the work of excavation has been conducted by the Rev. F. H. Valpy, chaplain to Earl Scarborough. Some time ago his lordship exhibited before the Society of Antiquaries a remarkable block of stone, a cube of 9 inches, with a cavity in the top, covered by a smaller stone, which had been discovered in the ruins. When opened it was found to contain a relic, consisting of a splinter of bone, and a broken iron ring, wrapped up in sheet lead. Mr. W. St. John Hope and Mr. J. T. Micklethwaite, who inspected it, suggested that the relics were those of St. Godric, whose mail-shirt was a source of numerous like treasures over the North of England, and that the stone has been built upon one of the altars. The screen of the edifice has been unearthed, and is 78 feet from the main (western) entrance, and 81 feet 9 inches from the chancel steps. There are three doorways at the western side, and these are laid open to view. The position of the choir-stalls has been fixed, while in the body of the church, just outside the screen, are several tombs bearing inscriptions and designs. The one immediately in front of the door leading to the choir-stalls is a slab with an English inscription, and supposed to be the middle or the end of the fifteenth century; nearly all the words have been deciphered, but a few are too much broken for identification. It reads: "Here lyggs Peryn of Doncastre, and Isabel his wyfe, a gude tru-brother while he was on lyfe. Jesu by Thy mercy bring them to blysse, Pater noster for them, whoso redis thys." Another contains a Latin inscription to the following effect: "Here lies — Rilston, gentleman, a benefactor of this monastery, who died the 9th day of August, in the year of our Lord 1498, to whose soul may God be favourable, amen." An adjoining tombstone bears the name Rilstone, and is evidently belonging to the same family. There are three others which appear to be of an older date, two of them bearing no inscription at all. The kitchen has been explored, and the walls of the refectory have been traced, and will be soon worked out.—*Leeds Mercury*.

A discussion has been lately carried on in the *Times* on the subject of Parish Registers. A correspondent, who visited something like 100 parishes in the county of Wilts, and by the courtesy of the incumbents perused the registers, gives his description of the condition in which he found them. "In some," he says, "but few instances they were perfect; some were mutilated, some were kept in clerkly handwriting, some were badly written and worse spelt. At Westwood, Wilts, now a separate rectory, but some years ago one of the

seven parishes in charge of the vicar of Bradford-on-Avon, I found the registers in an unlocked iron chest, open to anyone. They had been shamefully treated, and I heard that a former churchwarden was in the habit of tearing out the leaves to light his pipe, and he also used the bell-ropes for waggon lines; there was then no resident parson. At North Bradley, in the same county, is a forged entry of a baptism, in the latter part of the last century, when the vicar was non-resident and the clerk had charge of the registers. The late Archdeacon Daubeney, afterwards vicar, discovered the insertion, and there is now a letter from him between the pages of the register calling attention to the forged entry. Boyton registers, also in Wilts, where the late Duke of Albany resided, are most unique and in capital order. The entries of marriages during the Commonwealth are numerous and in good handwriting; they were performed by the civil power. The registers of Hill Deverill, Wilts, were imperfect by the loss of a book. On the death of the Dowager Duchess of Somerset a few years ago, the volume was discovered in her possession and returned to the parish. The oldest registers in Wilts are at Bratton, in Westbury parish; they date from 1539, and are perfect to the present. My experience of parish registers in Wilts has been to show me that where they were kept as they formerly were, by a paid servant, generally an attorney, they are, as long as that system lasted, in good order; but where they fell into the hands of the parish clerk their condition is lamentable. Besides the entries of baptism, marriage, and death, some persons made notes of remarkable local events; such is the case at Wylve and Imber, in Wiltshire, the former recording a terrific thunderstorm, the latter some murders that took place in the parish. The Rector of Stapleford in the seventeenth century had a horror of Nonconformists and Quakers, and he never fails to express his opinion. A former churchwarden of Dinton proclaims in the register that he is the best boxer in the parish, with the exception of the rector's son. This during the last century. Parsons nowadays carefully look after their registers; fifty years ago many rural parishes had no resident parson, and I think I may say that, as far as I have seen, registers suffered more between 1700 and 1820 than at any other time. I may add that three or four years ago I found the parish churchwarden's account book for the middle of the last century on the counter of the shop at Longbridge Deverill; some leaves had been used, but I rescued the remainder."

Prof. Hauser, of Vienna, who has been digging on the reputed site of the ancient Carnarium in the neighbourhood of that capital, has found large and well-preserved remains of an amphitheatre.

Meetings of Antiquarian Societies.

Banffshire Field Club.—June 30.—Excursion to Findochty.—Paper by Mr. Cramond, Cullen.—One of the earliest references to Findochty is in 1440, in which year the King granted Findachtifeild to John Dufe, son of John Dule. An action was raised before the Lords Auditors of Causes and Complaints in 1493 by John Duff of Darbruche against Sir James Ogilvie of Deskford, as to the lands of Fyndachyfeilde. In that action evidence was given of a charter under the Great Seal of King Robert, the second year of his reign, in which mention is made that the lands of Fyndachyfeilde owe to the King yearly one merk. Sir James Ogilvy was then accused of the "wringwis occupationne and manuring of the lands of Fyndachyfeilde, and of vpbreking John Duffis compt burdis." The result of the action does not appear. In 1521, the King confirmed a charter by the Baillies of the Burgh of Cullen to Alexander Ogilvie of that ilk of the lands of Fyndachtie, Smythstoun, Wodfeilde, and Seifelde. "Bryntoun alias Fynnachty" is the usual designation of these lands in the old deeds, but the term Brunton is now limited to a small portion thereof. In the Charter-room of Cullen House are several deeds relating to the early history of Findochty. One is of date 1547—a bond of reversion by Agnes Gordon and her husband to John Ogilvie alias Gordon, fiar of Ogilvie, of the lands of Bruntown, otherwise called Findochty, etc. There is also a gift of date 1556, under the Great Seal of Queen Mary of Scotland, to James Ogilvie of Cardell, of a tack of the lands of Findochty, which pertained to John Hay, set to him by the parson of Rathven, May 1, 1547, and which tack belonged to the Queen, by reason of forfeiture of the said John Hay for not attending her lieutenant, the Earl of Athole, against the rebels January 9, 1556. Next follows an original charter by Mr. George Hay, rector of Rathven, to James Ogilvie of Cardell, and Marion Livingstone, his wife, and their heirs, of the lands of Findochty, Scotstown, and Carnoch, in the barony of Rathven, to be holden of the Rector and his successors, parsons of Rathven in feu farm, February 13, 1558. The following is given on the authority of Rose's MS. notes: George Hay, rector of Rathven, with consent of his brother Andrew, the Archbishop of St. Andrew's and Bishop of Aberdeen, by their feu-charter disposed to John Ogilvie of Glassa, and Janet Gray his wife, the lands of Finachty and Farskyne, dated at Edinburgh August 10, 1560. The reddendo is a certain sum of money and victual with this condition that the vassal is at all times to receive the Rector hospitably in his house of Faskyn with his train, and to serve the Earl of Erroll and Lord Hay of Slains perpetually. Of subsequent date is a letter of reversion by Marion Ogilvie, relict of umquhill Robert Innes, for redeeming the lands of Findochtie, Scotstown, and Carnoch, wadset to her for 1,000 merks by James Ogilvie of that ilk. These lands, originally possessed by the Duffs, and thereafter by the Ogilvies of Findlater, subsequently passed to the Ords. The Ords entered into possession by

virtue of a charter by James Ogilvie of Findlater to Thomas Ord in Keithmill, of the lands of Findochty, with the manor place, port, and customs within the same, with the fishers' lands thereof, the lands of Greenhill, the lands of Scotstown, and Carnochan, in the barony of Rathven, erected into a Tennyndry October 4, 1586. It is popularly believed that the village was not founded till the year 1716, but from this charter we learn that fishing was carried on here nearly two centuries before that period, and this is only what might naturally be expected, for we know from contemporary records that there were fishermen stationed at Banff and Cullen even prior to that early period, and the haven of Findochty was, no doubt, as tempting a resort for fishermen in these days as it is still. The words occurring in the charter "the port and customs" of Findochty are, moreover, evidently not merely a formal legal phrase, but point to some little trade even at this early time, and "the manor place" informs us that such a building did then exist. In this connection it may be mentioned that the fortalice of Rannes, of which, however, no trace now exists, was founded in 1592, and Cullen House in 1600. The old Castle of Inaltrie, in Deskford, bears not a little resemblance in respect of situation to the old House of Findochty, but is plainly of far older date. The old house in the village of Fordyce bearing the date 1592, commonly called the Castle of Fordyce, may also be compared with the house of Findochty. The Rector of Rathven and the King confirmed the foregoing charter of 1586. The Thomas Ord named therein was probably related to the family of Ord of that ilk, in the neighbourhood of Banff, who so early as the times of Robert the Bruce received from that monarch a grant of the lands of Ord within the tennyndry of Mewbray. This grant was made to Christian de Ord. The MS. of William Rose states that "Andrew de Ord had the lands of Ord in Banff by grant from Robert the Bruce, dated January 3, and 21st year of his reign. They continued in possession nearly 300 years, when about 1590 they exchanged Ord for Finachty with the family of Deskford." This statement can scarcely be accepted as correct. The family of Ord may have had their origin in the Borders. It has been suggested that the Norman "de" prefixed to the earliest form of Ord in the north would hardly have been used by any purely indigenous family, and the fact that "de Ord" was certainly used in Berwickshire as early as the eleventh or twelfth century, certainly gives colour to the possibility of one of the name going north. Mr. Gray, writer, Glasgow, states that the earliest Ord armorial bearing that he knows of is a salmon haurient *argent* on a *sable* field, and that all the existing Ord families in the south carry modifications of this. The leading coat is *sable*, three salmons haurient, *argent*. No Ord family in this district at least is known to have left trace of their armorial bearings in deed or carving. In 1532, we meet with Andrew Ord of that ilk, and in 1544 John Ord is witness to a deed signed at the place of the Carmelites of Banff. The numerous cautions in which the Ords were concerned, appearing in the register of the Privy Council, bear witness to the troublous times. They also serve to show connection between the Ords de eodem and the Findochty Family, *e.g.*, under 1594 appears a caution by Alexander Ord of that ilk for

Walter Ord, burgess of Banff, and Thomas Ord, in Findachty, in 1,000 merks each, and for ten others mostly residing in the Ord, not to harm William Gordon of Craig. The aforesaid Thomas Ord granted two charters in 1586 in favour of his son, Alexander Ord, of the lands of Findochty, Scotstown, and Carnoch, and of date 1616 is a precept of Clare Constant by Sir Walter Ogilvie, Lord Deskford, in favour of Alexander Ord as heir to the said Thomas Ord, his father. There exists a procuratory of resignation by Alexander Ord of Findochty of the lands of Ord in favour of George Ogilvie of Dunlugus, May 1, 1617. The Newtown of Ord had previously been alienated to George Ogilvie of Dunlugus—in 1580—by Elizabeth Ord, portioner of Ord. About 1622, Alexander Ord appears to have been resident at Findochty, for a deed was synd by him there, from which it seems he borrowed 980 merks from his brother John. The families of Ord and Lautie are well known to have been related, and in accordance therewith we find that a charter was granted in 1624 by William Ord to Jean Lawtie, his spouse, in liferent. In the records of the Presbytery of Fordyce, mention is made in 1630 of Alexander Ord of Findochty as an elder of the Church of Rathven. At about the same period, James Ord was a member of the Town Council of Cullen. In 1643, William Ord of Findochty granted a charter to James Hay of Muldavatt of his lands of Findochty, but three years afterwards he made a revocation of all deeds done in his minority, particularly in favour of James Hay of Muldavatt, his uncle, and in the following year (1647) is a precept of Clare Constant by James, Earl of Findochty, to William Ord of Findochty, as heir to his father, Alexander Ord, of the lands of Findochty. William Ord was a feuar of the hospital lands of Rathven, and paid the Bedemen £5 Scots yearly. The lands of Findochty still pay the bedemen 8s. 1½d. sterling yearly. In 1669, William Ord of Findochty was an executor along with George Lawtie of Tochieneill to William Lawtie, who mortified lands, etc., for building an hospital to the poor of Cullen. In 1673 Alexander Ord was in possession of the lands of Findochty, and two years thereafter his son William succeeded. This William was married to Jean Keith of the Haddo family. The next laird was John Ord, eldest son of William Ord, who succeeded in 1710. He had shortly before this period married Elizabeth Innes, daughter of Sir Alexander Innes of Coxton. In 1720 he was present at a visitation of the Church of Rathven as one of the heritors of the parish. In 1723 he is about to sell his lands to the Earl of Findlater. It is recorded that he built houses and furnished them to the white fishers to fish for him, and furnished them with boats "as other heritors are in use to doe," and the fishers are willing to serve the earl at the Brodhyth of Findochty. They numbered in all thirteen men and four boys, their names being Flett, Campbell, Smith, etc. About twenty years after that time the twenty-one white fishers in the three fishing boats of Findochty appeared before the Court of Regality of Ogilvie, and pledged not to engage in bad practices with the rebels. The whole twenty-one deponed that they could not write but the initial letters of their names, and as we look on the manner in which they formed these initial letters, we should be uncharitable to suppose they were

not deponing to the exact truth. In 1724, John Ord sold his lands of Findochty to James, Earl of Findlater. In 1728, Baillie William Ord was baillie of the Regality of Ogilvie, and we find him still acting as such in 1740. The Regality Courts were occasionally held at Findochty. By 1743, the Courts were held by John Ord of Findochty. He was a baillie of Cullen and a prominent citizen thereof. Although designated "of Findochty," he had then probably no connection with the place. The family appear to have been resident in Cullen even before the period when the lands were sold, for the accommodation in the House of Findochty was not likely suitable even for these times. From a tombstone in Cullen churchyard, it is probable that John Ord had his burying-place there. It is curious that, notwithstanding the long connection of the family of Ord with the parish of Rathven, the churchyard of that parish contains no memorial of the family. The future history of the family cannot be traced with certainty. It is only in recent years that the old house has got the title of castle, a title it can hardly aspire to. In old times, it was simply termed Findochty, and sometimes the House of Findochty. About 1580, reference is made in record to "the lands of Kirkton and Lonheid of Rothven with the town and fortalice thereof," but this fortalice cannot be held to be the building under consideration. The View of the Diocese of Aberdeen, written in 1732, does not mention Findochty among the family seats of the parish, although it gives Craighead, Rannes, Leitcheston, etc. The old Statistical Account of the parish (1794) states that "the ruins of the House of Findochty exist." Having been put in repair a few years ago by the Earl of Seafield, they will probably continue for many a year as a link binding the present to the past, and as an attractive feature in an otherwise rather bare landscape. As serving to show the progress of Findochty, it may be interesting to note that a century ago there were here but four large and six small boats; there are now 78 and 38 respectively; the forty houses have increased to 181; and the population, which was then 162, has now become 936.

Royal Historical and Archæological Association of Ireland.—August 3.—Meeting at Derry.—It was decided that the museum of the association should be removed from Kilkenny to Dublin. The Rev. Canon Grainger presided. After congratulating the association upon their first meeting in Derry, the Rev. Canon congratulated them also on the fact that Derry was the very place where began the real scientific treatment of Irish antiquities. They were aware that about fifty years ago the Government of the country, in a fit of generosity which it seldom fell into, voted a sum of money to have Ireland properly examined in archæology and geology. Every parish in Ireland was at that time thoroughly and diligently surveyed by engineers of the very highest character, who were sent round the whole country. The records of their work still exist, the Ordnance Office, Phoenix Park, and the Royal Irish Academy sharing the custody of the manuscripts, the printing and publication of which was declined by the Government in a fit of parsimony, the only exception being that relating to the parish of Templemore, of which a splendid and altogether model survey is published. Perhaps their

association might do something towards urging on the Government to complete the work of publishing these valuable papers, which really formed the ground-work of most of the parish histories now extant, and altered the system by which, when extraordinary monuments were discovered, powerful imaginations invoked the Phœnicians or the Druids. Their society was a daughter of this survey, and had carried on the work of geological and antiquarian research unassisted by the public funds.—Rev. Narcissus G. Batt read a paper on "The Priory and Castle at Rathmullan." According to the annals of the Four Masters, "Rath Maolain—i.e., Mullan's Rath—is a town founded on the shore of Lough Swilly, in Donegal, by MacSweeney of Fanat, hereditary marshal to the Lords of Tírconnell." It is noted in Irish history as the place where Hugh Roe O'Donnell was captured in 1587, and as that whence, in 1607, the Earls O'Neil and O'Donnell departed at the termination of the long struggle of the Ulster Celts against Elizabeth and James I. Of ancient remains there are a large cromlech at Drumhallagh, "hill of the wild boar," called the "giant's grave," with two sepulchral chambers; some fragments of two other cromlechs in the same direction, and a singular artificial cavern at Laharden, which may have been a store-house or hiding-place. The ruin of the old parish church at Killygarvan—i.e., "rough land"—about a mile to the north-east of the village, may be of any date, as its rude architecture has no particular features. The Register states that it had been long deserted in 1706, when Bishop Pooley, of Raphoe, consecrated the chapel of Mr. Knox's residence to be used by his permission for parochial purposes. The picturesque ivy-clad ruin by the sea, so conspicuous in every view of Rathmullan, consists of two distinct buildings, erected at an interval of nearly two hundred years. The eastern portion is the more ancient, being the tower and chancel of a religious house founded in the fifteenth century. The western part is a castellated mansion, built by Bishop Knox in the seventeenth century as his family residence. The estate of Rathmullan is called in old documents Phearan Broches—i.e., "the land of the great house"—doubtless because it was the abode of one of the three chiefs of the MacSweeney clan. He was distinguished from the others as M'Swine, Fanat, from his Lordship of Fanat, or Fanet, the territory between Lough Swilly and the land-locked bay of Mulroy. The Four Masters mention the destruction, in 1516, of the castle of this M'Swine in a civil war between O'Neill and O'Donnell, for it must not be supposed that peace and order reigned in Ulster before the English began to interfere. The chief himself, who is highly commended for his valour and liberality, died in the following year. The chronicle next mentions that in 1529 Conal Oge, lord of Fanat for one year, died after having put on the habit of the Order of the Virgin Mary—that is, the White Friars,—at Rathmullan. Respecting the foundation of this Carmelite priory, we are only told by Archdall that it was established in the fifteenth century by one of the M'Swines. Kilmacrenan and Killydonnell, within a few miles of Rathmullan, were Franciscan convents, but this at Rathmullan was Carmelite, and therefore dedicated, like all their churches, to the Blessed

Virgin. The remains of the Carmelite priory are of plain but good Irish pointed architecture of the period, more like the French flamboyant than the English Perpendicular. The remainder of the ruins belong to the mansion built by Bishop Knox. This prelate was Bishop of Orkney, and translated to Raphoe by his countryman, James I. He purchased the estate from M'Swine, first the manor of the "great house," and then other lands to the north. Finding the deserted and dilapidated convent on his new property, he resolved to convert it into a dwelling-house. This was a very common process in those days, as in Italy now. We have examples in the Irish Tintern and the English Newstead. The Bishop preserved the tower and chancel of the priory for religious uses—as his domestic chapel—and it afterwards, as we have seen, became parochial, when the Knox family withdrew to Prehen, near Derry, purchased in the last century. It is a popular error at Rathmullan to call Bishop Knox's manor-house "M'Swine's castle." That, as we have seen, was destroyed in 1516. No traces of it exist. It may have stood on the hill west of the priory. Vaults and foundations have been found in that direction. The vault in the old castle is the burial-place of the Batt family.—The Rev. Canon Bennett read a paper entitled, "Notes on Raphoe." The name of Rathboth, "the rath or enclosure of the huts," or "of the hut," is picturesquely expressive of an ancient Celtic monastery. "We must not suppose," says Mr. Skene, "that the primitive Irish monastery at all resembled the elaborate stone structures which constituted the monastery of the Middle Ages. The primitive Celtic monastery was a very simple affair, and more resembled a rude village of wooden huts." The foundation of the monastery of Raphoe is ascribed to St. Columba by the old Irish Life, and an ancient Irish poem attributed to him, though considered later by Bishop Reeves:

Beloved are Durrow and Derry:
Beloved is Raphoe in purity;
Beloved Drumhorne of rich fairs;
Beloved are Swords and Kells.

But it is on St. Adamnan, ninth abbot of Hy, whose *Life of St. Columba* is famous in the celebrated edition of Bishop Reeves, and is described by him as "one of the most important pieces of hagiology in existence," that the first clear rays of historic light are shed in connection with Raphoe. An historic darkness long concealed the identity of this illustrious saint under the phonetic form, Eunan, of his actual name, Adamnan. St. Adamnan, patron of Raphoe, and first bishop of the see, was born in Ireland about the year 624. His father, Ronan, was sixth in descent from Connall Gulban, one of the heads of the Northern Hy Neill, and akin to St. Columba and to many of the sovereigns of Ireland. His mother was Ronnat, whose race, the civil Euna, held the tract lying between the Foyle and Swilly, now the barony of Raphoe. His paternal grandfather was named Tinne, whence the saint is named Ua Tinde. The name survives in Raphoe amongst the Church population, as well as in Beltany—adjoining a very perfect Druidical circle, on the summit of a hill, now called The Tops, distant about a mile from Raphoe. Here the name and the stone circle alike attest the ancient seat of Paganism, and hence, doubtless, Raphoe was

selected to confront Pagan idolatry with Christian worship, the monastery of Derry having been first established as a Christian centre. Thus St. Patrick attacked Paganism in its headquarters at Tara, having first made good his position in Down and Antrim, and thus, later on, St. Columba, having established himself at Iona, fearlessly penetrated to the source and centre of Pictish Druidism, in the fortress of the powerful King Brude, near Inverness. Raphoe was well chosen, situate on the slope of a lofty hill which forms the watershed between the Foyle and Swilly. It adjoined the ancient main road, which probably led from the ford of Lifford, through Ballindrait, over Mongorriy hill, to Letterkenny, and thence by Kilmacrenan, through the grand gap of Muckish, to the coast opposite the Island of Tory, where a round tower records, or lately recorded, the existence of a most ancient monastery, whose first abbot was St. Ernan, and where the great gem, a great cross of Columille, was preserved in 1532, when O'Donnell wrote. Hence Raphoe was a half-way house, welcome to the foot-sore pilgrim. Its hospitality is thus attested by the name of the steep lane which enters it from below, namely, Guest House, End Street, which, without doubt, marks the site of the guest-house of the monastery and cathedral. This stood at one angle of the triangular diamond, a market-place—the church at a second, and the volt-house at the third. What the volt-house might mean has long been an unsolved problem. Popular usage and tradition interpreted vault-house, and described vaults where ammunition was stored during the Rebellion; but there is reason to believe that the ancient name is volt-house, and it is hoped that the true solution has been attained through the kindness of Mr. Hennessy, of the Record Office. On this eminent authority we are assured that in the ancient characters the letters *t* and *c* are almost indistinguishable, and that the true name was volt-house or folk-house. Raphoe still possesses the attraction of abundant and unfailing springs of delicious and wholesome water, to which mysterious properties are ascribed by the ancient and lost book of Glen-de-Locha, amongst the wonders of Erin VI. The well of Rathboth in Tir Conaill: its property to everyone who seeks it is that, if his life is to be long, it rises up against him, and salutes him with a great murmur of waves. If his life is to be short, it sinks suddenly down to the bottom. To revert to St. Adamnan. He is described by Hyde as "a good and wise man, and remarkably learned in Holy Scripture." He adopted the Catholic usage of the tonsure and of the time of Easter, and he succeeded in persuading the Church in Ireland to do likewise, although he proved unsuccessful in his own monastery of Hy, where he died in 704. In the survey of Londonderry it is stated that the "Well of Adamnan" was included in St. Columba's Wells—from which a street of the present city is named. Colgan, a writer of the seventeenth century, thus introduces his remarks on the Church of Raphoe: "Concerning the Church of Raphoe, once a famous monastery, and afterwards the see of a bishop, situate in Tirconell, in the province of Ulster, very few particulars now present themselves for remark, because the records of the same and of the neighbouring churches have either been deplorably destroyed or have hitherto escaped observation." An ancient

manuscript in the British Museum, quoted by Cotton in the appendix to the *Fasti*, contains a catalogue of the Bishops of Raphoe to the year 1600. It commences thus: "The last abbot and Irish bishop that ever was in Raphoe was Sean O'Gaivedan, and Derry, together with Innisbogan and this side Lochfoile, was his without controversie." Sir James Ware thus describes the origin of the See of Derry: "I have taken notice of the monastery built at Derry by the Abbot St. Columb in the year 545. But the cathedral of that place was a work of a much later date. For the bishop of this diocese had his see first established at Ardsrath, on the river Derg, of which St. Eugene was the first bishop. The Episcopal see was translated from Ardsrath to Maghera, which was dedicated to St. Luroch, and from thence I am of opinion that the bishops of that see were styled bishops of Rathlure. But at last, upon the establishment of the see of Derry, this diocese of Rathlure was annexed to it. Our historians say that in the year 1158, by a decree of the Synod of Brigh Thaight, at which assisted the Christian Bishop of Lismore, the Pope's Legate and twenty-five bishops, an Episcopal see was established at Derry, and Flathbert O'Brolcan, Abbot of Derry, was promoted to it. In the year 1164 Flathbert, by the assistance of Maurice MacLoughlin, King of Ireland, built the cathedral there. The first mention of a Bishop of Raphoe in the annals of the Four Masters is under the year 813, Maelduin, son of Ceannfaeladh, Bishop of Rathboth, died." We have seen that it is alleged that in the time of Jean O'Gaeredan, Bishop of Raphoe, Derry, "with Innisbogan and this side Lochfoile, was his without controversie." How, then, did Derry and Innishowen come to be taken from Raphoe, both being included in the county Donegal? The paper after relating the history of the question, quoted the Four Masters as follows: "Kairbry O'Scuaba was the first that lost Derry and this side Lochfoile: for at the time O'Karealin (the name being given in this form also by Ware) was Bishop of Rathloura, commonly called Machara; and the natives of Tyreconnell, contrary to all equitie and conscience, did maintaine him in the bishopric of Raphoe, because he was both their friend; and, withall, he did largely corrupt them by bribes for to assist him against the Bishop O'Scuaba, whereupon the Bishop O'Scuaba did both curse, excommunicate, and suspend the people of Tyrconnell, under which excommunication they lay for the space of forty years, until at last, the Bishop O'Scuaba being dead and the controversie undecided, the translation was corruptly and falsely made from Machera to Derry, soe that the Bishop of Raphoe hath lost Derry and this side Lochfoile ever since." We now approach the interesting topic of the celebrated cross of Raphoe. In O'Donovan's edition of the Four Masters, dated 1397, it is written: "Hugh MacMahon recovered the sight of his eyes by fasting in honour of the Holy Cross of Raphoe and of the image of the (B.V.) Mary at Ath, Trim." Two years later, in 1399, we read in the Four Masters: "Hugh MacMahon died after the loss of his eyes." The annals of Lough Key, in the year 1411: "The Holy Crucifix of Rathboth shed blood through its wounds this year; a great many miracles were wrought by it, and many diseases and distempers were checked by it." The annals of the Four Masters,

likewise at the same date: "The Holy Crucifix of Raphoe poured out blood from its wounds. Many distempers and diseases were healed by that blood." On this O'Donovan appends the following note: "Literally the Holy Cross. This was probably a representation of the Crucifixion done in wood, for the allusion to its wounds clearly shows that it exhibited a figure of Christ crucified." This passage is also to be seen in the Dublin copy of the *Annals of Ulster*, as follows: "(A.D. 1411.) The Holy Cross of Raphoe showered out blood from its wounds this year, and many distempers and diseases were relieved by it." I am indebted to Mr. Thomas Drew, R.H.A., for the following extract from Ware: "A cross of great repute among the people stood in the church, which I do not believe to be very ancient." The first bishop of the Reformation was George Montgomery, who held Raphoe in conjunction with Clogher and Derry by letters patent, dated June 13, 1605, and resigned both this see and Derry in 1610. In 1608 Sir Cahir O'Doherty seized at Culmore 2,000 volumes of Bishop Montgomery, and burned them in the sight of all his army, though the Bishop offered him £100 in money to redeem them. The second Reformed Bishop was Andrew Knox, minister of Lochennoch, afterwards of Paisley, who was appointed in 1606 Bishop of the Isles, and Abbot of Hy Colmkill. He succeeded to Raphoe in 1611, his son succeeding him as Bishop of Orkney Isles. Bishop Knox died in 1632, and was succeeded in 1633 by John Leslie, perhaps the most striking figure in the long line of the Bishops of Raphoe. The Royal visitation of the province of Armagh, held by Bishop Ussher in 1622, illustrates the condition of Raphoe: "The state of the cathedral sheweth that the cathedral church of St. Enan of Raphoe is sagnated and decayed, saving the walls, unto which had been, two years past, preparing a rooffe, which, God willing, this summer will be got up at the bishop's and parishioners' charge. To the cathedral church belongeth a deane and chapter. The deane is Mr. Archibald Adaire, Mr. of Arts, an elegant scholar and good preacher of God's Word, given to hospitalities and good conversation." Bishop Leslie was a scion of the house of Balquhair, in Aberdeenshire. He was consecrated to the bishopric of the Isles in 1628. It may here be noted that the present bells bear the names of Bishop Hawkins and Dean King, with the date 1788. While still unmarried, Bishop Leslie built the castle at Raphoe, the walls of which are still standing—a place of strength, in which he afterwards endured a siege, and was the last in that country who surrendered to the usurpers. He was an uniform supporter of the Protestant faith, and when expelled from his bishopric used the liturgy of the Church of England in his own family; he zealously persevered in the discharge of his episcopal duty, even in Dublin, and on the restoration used such expedition in paying his duty to the king that he rode from Chester to London in twenty-four hours. He was the only bishop who continued in Ireland during the usurpation of Cromwell. In 1661 the Houses of Parliament voted a sum of £2,000 as a recompense of his exertions and expenses in building the Castle of Raphoe. Indeed, his services in that respect had been acknowledged and rewarded under the Commonwealth; for in 1653 the Council of State ordered that he should

receive a stipend of £30, which had been settled on "the Dean of Raphoe, now deceased."—Mr. Gray communicated a paper on several finds of small rough flint celts, found around Mount Sandal, on the Bann, similar flint celts dredged from the Bann, or picked up from an ancient ford below the Leap. And he compared these very interesting forms with others found under the Sand Dunes at Portrush, the latter being beyond doubt an ancient settlement at which these rude implements were manufactured—the cores, the chips, and every refuse of manufacture—thus describing three separate localities where similar implements were found under entirely different conditions. Mr. Gray also described a locality on Rathlin Island, where basalt rough celts were no doubt manufactured, as there we have the chips and all the resultants of manufacture.—Mr. Seaton F. Milligan read a paper on "Cup-marked Stones in Cromlechs, in County Tyrone," particularly in the district about Castlederg and Plumbridge, a district which he found rich in these formations.—Mr. Knowles read an interesting paper on "Tracked Stones," believed to have been sharpening stones in the iron and stone periods.—The following papers were taken as read, and ordered to be published in the transactions of the association: "Smooth-leaved Holly," by G. H. Kinahan, F.G.S. "The Stone Circle at Beltinne, near Raphoe," Charles Elcock. "Notes on Ogham Stone in County Cavan," Charles Elcock. "List of Rude Stone Monuments at Desertoghill, County Derry," Robert Johnston. "Mistaken Identity as to Birthplace of St. Patrick," Rev. Silvester Malone. "Ballintubber Castle, County Roscommon," The O'Connor Don. "Fairy Lore of the County Antrim," Rev. Arthur Brennan. "Notes on the Armada Ships lost on the Coast of Clare in 1588," Thomas Johnston Westropp, M.A. "Report of the County Londonderry," by John Browne.

Royal Archaeological Institute.—Meeting at Leamington.—August 7.—Address by Lord Leigh, President of the meeting.—Visit to Stratford-on-Avon in the afternoon.—Precentor Venables described the architectural features of the church. He dwelt on the unusually able way in which the Perpendicular work of the clearstory of the nave had been blended with and fitted into the ground story and arcades of Decorated date. Mr. Venables spoke with approval of the projected excellent plan of moving the organ out of the Early English north transept, which it completely blocks up, and rebuilding it over the great eastern arch of the nave.—The members then dispersed themselves over the town to the various points of Shakespearean interest.—The Rev. R. S. de C. Laffan, of the Grammar School, gave a valuable account of the school buildings, which used to pertain to the Guild of the Holy Cross, and which are interesting examples of fifteenth-century domestic work. Some little time, too, was spent by the party in the adjacent chapel of the guild, which was rebuilt in the time of Henry VII. About the year 1804 a series of paintings in fresco were discovered on the walls, which were copied in detail and colour by Nichols, and printed in a now rare folio. Three copies of this work were placed in the chapel by the kindness of Mr. Laffan, and were closely studied. The principal subjects were a big Doom over the arch into the

chancel (the usual subject there portrayed), the legend of the Invention of the Cross, and the martyrdom of Thomas à Becket. The chapel is now again white-washed, but some hopes are entertained that the frescoes still remain beneath the wash.—The Rev. Dr. Cox drew attention to the good carving in front of the present west gallery, pointing out that it was from the old Perpendicular rood-loft.—In the evening the Antiquarian Section was opened in the Council Chamber, an admirably fitted up and suitable room for the purpose, by the Rev. J. Hirst, Principal of Ratcliffe College. The aim of the address was to indicate the widened horizon and deeper interest of latter-day archaeology; and the immense fields awaiting research in the history of the nations of antiquity were illustrated by pointing out what has recently been accomplished by explorations in Egypt, Palestine, and Cyprus: "When the languages of Phrygia, Caria, Lycia, Carthage, Iberia, and Etruria, shall have become known to us, and their inscriptions and records read, how much information shall we not receive! During the present year Captain Conder has announced his discovery of the language that was common to the vast empire of the Hittites, and I have only just received news from Italy that Professor Polari is busy translating the old Etruscan inscriptions of Italy, having found a way to their interpretation in the little-studied Basque tongue."—The Rev. George Miller read a paper on "Surviving Specimens of Early Church Plate in Warwickshire."

August 8.—The members started by rail from Leamington about ten o'clock, alighting at Banbury. From here carriages took the party to Broughton Castle, where Mr. and Mrs. Fane Gladwin received the Institute. Mr. Albert Hartshorne, F.S.A., conducted the party over the castle, which is one of the most interesting examples of a fortified house existing in England. It is surrounded with water, but possessed no special architectural defences until 1407, when the proprietor obtained the royal licence for crenulating his mansion. Much of the eastern part of the house, including the chapel, dates back to the beginning of the fourteenth century. The small domestic chapel, with its numerous fenestral openings into several adjoining chambers, excited much interest. The altar, supported on stone brackets, is in its original position. The carriages then proceeded to Compton Wyniate, where, by the kind permission of the Marquis of Northampton, luncheon was served in the great hall. This fine instance of an early sixteenth century mansion was built by Sir William Compton about the beginning of the reign of Henry VIII. Its great charm is the abundance and beauty of the panelling and wood-carving of the interior.—Of the noble church of Adderbury, visited on the return journey, Mr. Venables gave an interesting but far too brief description. It seems to have been somewhat over-scraped and renovated at its restoration. The church of Bloxham, of which the members got a tantalizing view in passing, was to have been visited, but time forbade. The only fault of a charming excursion in the best of weathers was that rather too much was attempted.—At the meeting of the Historical Section in the evening, a very able and elaborate paper was read by Mr. Albert Hartshorne, F.S.A., on "The Monuments and Effigies in St.

Mary's Church, Warwick, and especially those in the Beauchamp Chapel." In the course of his remarks, he said that the reason why so long a series of great members of the illustrious house of Warwick was commemorated by so few monuments at Warwick is to be sought and found in several circumstances, foremost among which was the removal of the choir in the time of Edward III., the change of their burial-place from Warwick to Tewkesbury Abbey, and the great and destructive fire of 1694. The Beauchamps first figured in St. Mary's Church in right of the marriage of Isabel Maudit with William de Beauchamp, who died in 1269. Mr. Hartshorne then proceeded to describe the effigy of Thomas de Beauchamp, and made some remarks on the disfigurement and deterioration of monuments in old churches through the adoption of alabaster as a material. He next proceeded to show that the monumental effigies in St. Mary's were real attempts to portray the features of the person whom they commemorated. He then entered into considerable details respecting the knight's armour and the costume of his lady, and pointed out the gradual changes which had taken place in armour in the course of centuries, remarking on the leading features of the earlier and later forms. He also dealt with the other surroundings of the tomb, and gave an interesting account of the modes of interment practised in the Middle Ages. He next entered into a full and elaborate description of the effigy of Sir Thomas de Beauchamp, dated in 1406, and also spoke of the effigy and tomb of "Brass" Beauchamp in the choir, at the same time adding some interesting details relating to the cost of the construction of each part of the monument. He next proceeded to describe the effigies of the Elizabethan period, including that of Ambrose Dudley, and his brother Dudley, Earl of Leicester, and concluded by describing the tomb of Fulke Greville, "servant to Queen Elizabeth, councillor to King James, and friend of Sir Philip Sidney." Mr. Hartshorne had his paper illustrated by some drawings of these effigies made of the size of life, which were hung upon the walls of the Council Chamber, and his paper was rewarded by a vote of thanks.—The Rev. G. Miller, of Radway, followed with a short but valuable historical paper on the Battle of Edge Hill, which he described most graphically. Mr. Miller's paper elicited a strong and general expression of opinion that it formed an important addition to the history of our country, and that it certainly ought to be printed in the Institute's *Journal*, along with a small diagram, showing the relative positions of the two combatant parties. In the Antiquarian Section, on the same evening, over which the Rev. Father Hirst presided, two papers were read—the one by Mr. W. Andrews, on "Cup and Circle Markings on Church Walls in Warwickshire," and the other by Mr. T. W. Whitley, architect, of Coventry, on "Masons' Marks on Various Stone Buildings in the Warwickshire District."

August 9.—The Architectural Section opened with a paper by Chancellor Ferguson. The afternoon excursion was to Warwick. The members first gathered together at the great church of St. Mary, on which a paper by the vicar was read, and Precentor Venables spoke of the extravagant debasement of the architecture of the nave, and of the beauties of the fine Per-

pendicular chancel and Beauchamp Chapel.—Mr. Hartshorne, F.S.A., gave some most interesting and original particulars, partly from unpublished letters of Stothard, with regard to the splendid series of Beauchamp effigies. The unique wooden piscina drain in the small chantry chapel was much discussed, and the Rev. J. Hirst mentioned that the late Mr. Bloxham had once told him that there used to be a wooden altar-slab here, and that it had been utilized as a window-seat in some nobleman's mansion in the country. The Leicester Hospital, so well known to all lovers of half-timber architecture, was then visited, and a too brief adjournment to the Warwick Museum followed. Here it was found that the president of the Warwick Natural History Society was awaiting the arrival of the members to open an old vase unearthed during the excavations for the Suez Canal, and recently presented to the museum. The vase, about 18 inches high, was boldly ornamented with bands of foliage, apparently olive, and was of a light texture.—The Rev. J. Hirst, Professor Clark, Mr. Baylis, Q.C., and other *savants*, engaged in an animated short discussion on the probable date and nationality of the vase and its contents. There was an amusing difference of opinion as to its style, Greek, Etruscan, and Egyptian being all named, and a thousand or two years of discrepancy in its chronology. Some thought it would only contain Nile mud or Egyptian sand, surmising that it had slipped off the shoulders of some peasant woman, and had been forgotten in the intervals perchance of some episode in courtship; others believed it to be of a valuable character, and of cinerary intention. At last the cement was removed from the top, and it was found to contain calcined bones.—The story of Warwick Castle was pleasantly told to the members by Mr. Hartshorne, whose father had fulfilled a like duty when the Institute was last here in 1864.—The party inspected the Warwick Vase, which stands in a large conservatory, built by the grandfather of the present Earl of Warwick for its reception, and Professor Clark read a paper: "I can add but little to the accounts given by the official guide and the various guide-books. Some few particulars, however, I have gathered from other sources as to its history, its probable author, and its possible original destination. The guide-books tell us that it was purchased by a late Earl of Warwick from Sir William Hamilton towards the close of the last century. I suppose this was the second Earl Brooke and Warwick, who, according to West, writes thus of the work of art and its present locality—'I built a noble greenhouse and filled it with beautiful plants. I placed in it a vase, considered the finest "remain" of Grecian art for its size and beauty.' The inscription on the pedestal tells us that the vase was dug out of the ruins of Hadrian's 'lordly pleasure-house' at Tivoli; that it was repaired at the charge of Sir William Hamilton, then our ambassador to the King of Sicily; sent home by him, was dedicated by him to the 'ancestral, or national, genius of liberal arts,' in 1774. The inscription in question is not, as sometimes at Rome, a defacement of old work, the pedestal and part of the foot of the vase being modern. The repairs you can see. They are evidently the faithful replacement of the original in all cases but one—to be mentioned presently—as to which there is some ques-

tion. What Sir William Hamilton meant by 'the ancestral, or national, genius of liberal arts,' I do not exactly know. Sir William was a man of elegant taste in more directions than one. We owe to him the collection and preservation of many beautiful works of ancient art, the majority of which were purchased by Parliament for the British Museum after his death in 1803. It was splendidly engraved in his 'Vase e Candelabra,' by Piranesi, from whose brief notes to the engravings I learn the further particulars that it was found in the year 1770, during excavations carried on in the bed of a small lake called Pantanello, which was anciently included in the *enceinte* of Hadrian's Villa. Of course this is not the time to describe that wonderful town of halls and terraces which Hadrian built or finished on his return from his last progress round the world. I cannot trace this Lake Pantanello on the modern plans. Near the entrance are the remains of what is generally considered to be a Greek lake overlooking the so-called valley of Renpe, and the stream at the bottom of that valley. The 'lake' may have been there. How the vase came into it we do not know. The villa is said to have been occupied by the Gothic King, Totila, in 544 A.D., in his siege of Rome. This precious monument of art may have been flung in, to save it, on the invader's approach, like the wonderful mass of curiosities in the well of Coventina, near Hadrian's Roman wall from Newcastle to Carlisle. Hadrian's Villa was finished between 135 and 138 A.D., but the works of art brought to it from all parts of the world might have various and much earlier dates. This work is—I know not on what authority—generally attributed to Lysippus, celebrated for his portraits of Alexander—a Greek artist of what is called the third period, about the close of the fourth century before Christ—in which the beautiful or elegant style began to replace the noble severity of Pheidias and his school. The subject speaks for itself. The lower rim, so to speak, is covered by two tiger or panther skins, of which the heads and the fore paws decorate the sides of the vase, while the hind legs are interlocked and hang down between the handles of the vase. These last are formed of pairs of vine-trunks, the smaller branches and grapes of which twine round the tip of the vase. Heads, each with a thyrsus or a club belonging to the owner of the head, are arranged along the tiger-skins. With one exception, these heads are generally, and, I think, correctly, regarded as silenoi, or male attendants of Bacchus, the god of wine. The exception is of a very beautiful female face. This has been held by some *savants* to be modern, and it has been suggested that it is, in fact, a portrait of Lady Hamilton; but I shall leave the question to interest your curiosity or thirst for knowledge as soon as I have done. There is a crack round the greater part of the head; the face is somewhat modern. The restorations of the eighteenth century were by no means free from insertions of this kind. On the other hand, the hair is, I think, continuous with the main substance on the vase. The face is attributed, you must remember, to a period of beauty and softness, rather than of Pheidian dignity, and it does not appear to me to be exactly that of Lady Hamilton. That she loved to be represented as a Bacchantess we know—whether she would have acquiesced in the pointed Faun's ear, which this figure

bears, as cheerfully as Hawthorn's Donatello, I am not so sure. Piranesi gives the female head in his engraving, and says nothing of any change. Assuming this to be an original Bacchantess or Faun, the somewhat masculine surroundings of the lady are not out of keeping with an account of the strange and rather mixed picnics in which the votaries of Bacchus indulged. Classical scholars will remember in that weird play, *The Bacchæ*, how the mother of Pentheus vaunts her prowess, and success in their wild hunting revel over the hills of Bœotia. Apropos of hunting, I may say a word on the club. This object is, I think, pastoral. The thyrsi bear the usual fir-cone, or the bunch of vine or ivy leaves, with the pyramid of grapes on the spear-point, inciting to madness, which peeps through. The tigers or panthers, the vine-trunks, tendrils, and grapes, the thyrsi, and the beautiful Bacchantess, amidst the Silenoi, all belong to the same god. This is a Bacchic representation, a subject which will suit very well with the time of Lysippus, as the beauty of this work suits the traditional characteristics of his school. Several suggestions have been made as to the original destination of this vase. The most favoured one appears to be that it was 'a vessel in which to mix wine with water, and was intended for the centre of such apartments as were devoted to festive entertainments,' or 'was probably dedicated in some temple of Bacchus.' With regard to this wine-mixing story, I may remind you that the vessel holds 163 gallons. It may have had that quantity of liquor put in it in Hadrian's time. Even in our degenerate days we read of conduits and fountains running wine. But I think you will agree that the original destination of this vase could scarcely have contemplated this as an ordinary proceeding. Moreover, I believe I am correct in saying that no aperture has been found in the bowl, which is, perhaps, a little against its having been used for holding any liquid. A fountain might have been intended to play in it, of which the water was to run over the edge; but even here we should expect a pipe to introduce the supply. I should question whether this particular specimen, and others like it, were ever meant for anything but purely decorative purposes. But as most decorative objects have had their origin in a use of some kind, I am inclined, in this case of very large vases, to suggest the bath as furnishing their first idea. The Greek bath was not on so vast a scale as those stupendous labyrinths of building which we see at Rome—club-house, public-house, people's palace, all in one. The great hot-air chamber and cold swimming-bath were by no means the invariable and conspicuous features which they became in the days of Diocletian and Caracalla. What we do see in the Greek painted representations of bathing is sometimes a basin or tub, wherein the bathers could stand or sit; but more often a round or oval vase, resting on a pedestal, round which they stood to wash themselves. That is the vessel which I imagine to have been enlarged into the great ornamental vases, such as the one before you. Athenæus, it is true, writing under the Roman Empire, speaks of the vase in use as holding sometimes as much as fifty gallons. This vase is much larger, and, if for use, would, I think, have been of metal. Of course, this is far too clear and sharp workmanship to be a copy from metal, though metal copies have been made of

it. I take the object, then, of this work of art to have been, from the first, purely decorative. From the Bacchic emblems which it bears, I think its original locale to have been, very probably, a temple of Bacchus, as was suggested by Piranesi; nor is it impossible that Hadrian may have placed it in some corresponding position within his town-like palace under Tivoli."

August 10.—Carriage tour. The first halt was at Baginton Church, explained by Mr. Fretton, F.S.A. It has most singular features—a triple archway into the chancel of early Decorated date surmounted by a diminutive tower and spirelet; a remarkably narrow north aisle flanked by another of much greater breadth; and a large wooden box-like erection at the east end of the wider north aisle, which is the mausoleum of the Bromley-Davenport family, and of the year 1677. The customs of the church were, until recently, as unique as the building; for the rector was in the habit of himself playing the organ in the little west gallery, and of conducting the whole of the service, the people facing westward, from that elevated position. Stoneleigh Church has some striking Norman details remaining, which were much admired, as well as a boldly designed circular font, brought here from Maxstoke Priory, and surrounded by figures of the Twelve Apostles. Judging from the costume, Prof. Clark argued in favour of its being of Saxon date. To Dr. Cox must be assigned the credit of discovering undoubted Saxon work at the base of the north jamb of the Norman chancel arch, which is built on the reversed abacus of a previous Saxon arch. Mr. Hartshorne described the remarkably fine seventeenth-century monument on the north side of the chancel to Duchess Dudley and her daughter. The sculptor was Stone, who was the first to introduce effigies with closed eyes into this country. Lord Leigh met the party in the beautiful park that surrounds Stoneleigh Abbey, and pointed out some of the magnificent oak trees. One that was measured proved to have a girth of 29 feet 9 inches. The remains of the old monastery, especially the gateway and the chapter-house (now the kitchen), were inspected and described by Precentor Venables. The whole party then sat down to a sumptuous lunch, provided by the president, who, in his speech in response to the toast of his health, said that at the visit of the Institute to Kenilworth in 1864 they were received by the local populace with shouts of "Here come the Archangels!" The visit to Kenilworth need not be described, save to mention that its honours were effectively done by Mr. Hartshorne, who had secured from Lord Clarendon the interesting privilege, hardly ever granted, of approaching the pile by the original entrance. In the evening Mr. Fretton read a paper on "The Monasteries and Conventual Buildings of Ancient Coventry." He mentioned in particular the great Benedictine convent founded at Coventry twenty years before the Conquest by Leofric, King of Mercia, parts of whose monastery are still to be seen *in situ*; its large and beautiful cathedral, the glory of the city in the Plantagenet era; St. Michael's and Trinity Churches, with their beautiful lofty spires; and St. Mary's Hall, or the old Guildhall, which was the centre of all the guild charities of the city; the Hospital in Grey Friar's Lane; and the many pageants, mysteries, etc.,

for which Coventry was so famous. He also enumerated several of its ancient charities which have lasted, in a form more or less unaltered, down to the present day.

August 11.—On this day the expedition was entirely confined to Coventry, and though old ground to many of the members, was thoroughly appreciated, owing to the excellent way in which Mr. Fretton had mapped out the time, and the lucid though wisely brief descriptions he gave of the chief points of interest. The grand dimensions of the great church of St. Michael are almost overpowering as a first impression, but to the experienced and educated eye it is far from unusual for feelings of disappointment to follow; several members expressed their preference for Trinity, or even for St. John's. The striking features of St. John's, or Bablake Church, suggested to one of the members the apparently accurate surmise that it was this fabric that supplied Mr. Bodley with the chief ideas that prevail in his masterpiece, the church of the Holy Angels at Hoar Cross. St. John's Hospital, till recently used as the Free Grammar School, surrounded with fine examples of old stall seats, brought here from various parts of the city, attracted much interest, as well as that perfect gem of fifteenth-century half-timbered work, Ford's Hospital. Others admired the later work of Wheatley's School, and the beautiful details, of 1650 date, of the lead pipe heads and guttering in the "Palace Yard." But the greatest interest seemed to centre in the Whitefriars Monastery (now the union workhouse), where some perfect parts of the cloisters and dormitory still remain. A walk round portions of the old walls and gateways, with a mid-day period spent at the Guildhall, with its wealth of tapestry, old glass, and invaluable collection of sealed charters, brought a most successful day to a close.—The papers read in the evening included one by Mr. Walter Rowley, on Shakespearean ballads and songs; Mr. Micklethwaite devoted a paper to a novel and interesting subject in establishing that dovescots were not unfrequently deliberately provided in the mediæval churches of England either in the tower or between the vaulted grooving and roof of chancels; and a charming survey, admirably expressed, of English homes in the times of Elizabeth and James I., by Mr. Gotch.

August 13.—The concluding day of the Warwickshire excursions was chiefly devoted to church-visiting. But first of all the interesting but seldom seen hall of Baddesley Clinton was inspected, under the guidance of the Rev. H. Norris, of Tamworth. It has been the residence of a branch of the Ferrers family uninterruptedly for thirteen generations in direct descent from father to son. The hall is still surrounded with a deep and wide moat filled with water, though now crossed by a permanent bridge instead of a drawbridge. Many of its details and work remain unaltered since the sixteenth century. A special feature is the great wealth of heraldic glass, the earliest dated specimen of which is 1560. The churches visited were Knowle, Solihull, Meriden, and Berkswell. At Knowle the members noted the beautiful delicate tracery of the late wood screen, the singularly developed griffin wings of the gurgoyles of the nave, the two sets of sedilia in the chancel, but especially the unique circular brass, over four feet in

diameter, of which, alas ! the matrices only remain, said to be to Walter Cook, founder of the collegiate church here early in the fifteenth century. At Solihull, Mr. Micklethwaite drew special attention to the remains of the old rood-screen, now utilized as a reredos in the chancel. It has on the top of the cornice fourteen holes intended for the reception of the bases of shallow candlesticks for the illumination of the rood on great festivals.

August 14.—Leicester was inspected, under the direction of Colonel Bellairs. In the Castle Hall, originally a Norman nave with side-aisles, divided by wooden post-pillars, some of which remain (comparison was made with the Guildhall, York), the party were received and addressed by the local antiquaries. Evidences of the nature of the old structure were seen in the chevron beading round the window arches in the present mayor's parlour, and also outside. Some of the old fourteenth-century wooden roof remains. The dungeon, when examined, was found to have been built with a Tudor-arched entrance, so that the door opened inwards, more like a cellar than a prison. The castle-mound claims a Saxon origin, and was probably surmounted by a wooden fort, and girded by a wattled palisade. Part of the original outer wall was visible on the lower side towards the river. In St. Mary's Church much discussion arose, concluding with the opinion that no Saxon work was visible, except some of the plain walling. The exceedingly rare, rich, Norman sedilia were much admired, and were set down to about 1150, the round-arched arcade at the north-western end of the church being assigned to about 1120. In order to enlarge the church, pointed arches have been cut through the nave-walls, and the blind arcade destroyed. Still more interesting was St. Nicholas's, a pre-Norman church. The arches of the lower part of the nave are very early Norman inserted into still earlier walls, and the church has a wide round arch at the west end, which it was conjectured may have opened into an entrance chamber (as at Wearmouth) formed by the aid of the old Roman walls, consisting of three arches, now called the Jewry, which appears to have been an old gate of the town. The two openings above the arches of the nave are lined by double rings of Roman tiles; here again, as in St. Mary's, a Saxon church being enlarged by throwing out aisles and by the prolongation of the chancel. Saxon churches had very small windows high up in the wall, and such remains still appear in St. Nicholas's. The old Town Hall, a curious wooden building, in which Shakespeare is said to have acted, having first belonged to the Corpus Christi Guild, of which there are memorials in the stained glass, now serves the purpose of a school of cookery. A pulley still shows where the drop-curtain was. A mace-stand bears the date 1558. The city library, the Roman pavement, St. Martin's, with its unique wooden porch with wooden vaulting of the fifteenth century, All Saints', and St. Margaret's, brought the trip to an end. In the evening the town museum was lighted up for the occasion, and an agreeable conversazione was held.

August 15 : close of the congress.—Melton Mowbray was reached by rail, and after visiting the church the antiquaries proceeded in carriages to visit Burton-Lazars Church, Burrow Hill, Ashby Folville, and

Gadsby Churches, and Ratcliffe College. The library at Ratcliffe, containing some 11,000 volumes, was much admired, and easy access was afforded to the early printed books, arranged in separate glass cases. There is a fine collection of coins, Greek, Roman, and English; and many Greek and Roman antiquities, including vase-paintings illustrating each period of Grecian art. In the Study Hall were exhibited several hundred of the finest brass rubbings, and some illustrations of St. Mark's, Venice, and the beautiful representations of the shields found in the Idæan cave in Crete. At Burrow Hill a discussion as to the date of the work elicited the conclusion that the works were British. At the curious unrestored church at Gaddesby, it was pointed out that the mediæval arrangement of the nave and aisles could be clearly made out, and that much of the old fittings remain.



Reviews.

William Wordsworth: The Story of his Life, with Critical Remarks on his Writings. By J. M. SUTHERLAND. (London: Elliot Stock, 1887.) 8vo., pp. xiv, 225.

This is a very readable condensation from biographical and critical works on Wordsworth which have now become somewhat scarce. The author has fulfilled his task lovingly, and in brief compass has managed to give his readers a good insight into that remarkable galaxy of genius which made the English lake district its home or its shrine in the beginning of this century. Gray seems to have been the pioneer into this home of the poets, and his description of Grasmere is given in the present work. Hazlitt's description of his visit to Wordsworth is happily not omitted: the record of the perception by his rare critical faculty that something new and epoch-making had been born into English poetry is of unfailing interest. In these pages we meet De Quincey, and Coleridge, of course, figures largely. With the intermittent appearances of Coleridge there is the constant presence of Dorothy, and the pathetic significance in the conjunction of these two gifted associates of Wordsworth; with the chronicle of events in the simple and beautiful life of the poet is interwoven the record of his work. From first to last we are impressed with the sympathy and sincerity of the writer of this story of William Wordsworth.

Debrett's Peerage, Baronage, Knightage, and Companionship. (London: Dean and Son, 1888.)

The present is the 175th edition of this work, which means that the present is the 175th year of publication. As the preface duly claims, *Debrett* is the oldest serial extant. The alterations and additions in the present volume are unusually large, and have increased the bulk of the already bulky work. On the occasion of her Jubilee, her Majesty bestowed upwards of 420 titles and companionships; and the creation of a new

Order of Knighthood likewise entailed addition and alteration. During the year since the previous issue, the Order of the Indian Empire was altered to "The Most Eminent Order of the Indian Empire;" and two classes of Knights were added to the Order. When we are further told that in addition to many thousand corrections made from announcements of Births, Deaths, and Marriages in the press, upwards of 30,000 correspondents have supplied or revised information in the present issue, little more need be said for the necessity of consulting the most recent edition of *Debrett*. The alterations in the "Peerage, Baronetage, and Knightage" are set forth very clearly, and are brought down to the latest point of time under the heading "Occurrences during Printing."

The Brontë Country: Its Topography, Antiquities, and History. By J. A. ERSKINE STUART. (London: Longmans, Green and Co., 1888.) 8vo., pp. xiii, 241.

The first thing that strikes one in taking this book in hand is its perfect taste—the entire aspect of the book, both external and internal, so harmonizes with the subject as to prepare the mind for its treatment. Surely it was a happy inspiration to traverse studiously the places, with their associations of legend and character, wherein the Brontës lived. This object is greatly assisted by the sketches of Mr. Alexander Shepherd, of which there are thirty-three. The point of novelty in this book is, that the biographical scenes are not confined to Haworth and its neighbourhood; the author takes us wherever the Brontës sojourned in Midland and Northern England, and even Patrick Brontë's Irish home is described. A biographical item of much interest concerning Emily Brontë is here published for the first time (p. 189). It is noteworthy that the people of Haworth, *more humano*, not only ignored the fame of the remarkable family which has made this neighbourhood interesting, but are incredulous and impatient still, and speak habitually of "the Brontë craze," which appears to be an annoyance to them. The author of this entertaining book—the result of sojourning in the places described—points out with some keenness that strangers are ever the most successful delineators of native humours. These Brontës, with their unique Celtic organizations, took wonderful instantaneous photographs of the scenes around them, which were foreign to their genius. Manners and ways of thought are slow to change, and perhaps it is not to be wondered at that the native mind regards the association of the Brontë family as a doubtful blessing. We do not think the author has laid too much stress on the dual Celtic—Irish and Cornish—parentage of the Brontës. The imaginative quality of the family—which has gained its foremost champion in Mr. Swinburne—does not belong to Yorkshire or the Midlands, although it transfigured

the scenes there. To read, as we do in this book, of the actualities amid which the Brontë genius came to its maturity—to witness them in admirable sketches—is a novel pleasure in Brontë literature. Mr. F. A. Leyland's book on the "Brontë Family," rescued the name of Patrick Branwell Brontë from oblivion; and here Mr. Erskine Stuart gives a brief and interesting sketch of the sad career of that possible poet, which he ends with the inscription "Pobre"—"an inscription carved on a rude cross in Spain, which is placed over the body of a murdered traveller, and means simply 'Poor fellow.'" Not even a mighty ruin, but a somewhat mean one, poor Branwell derives interest not alone from his brotherhood to his remarkable sisters, but because his poems gave evidence, amid the wreckage of his life, that he shared their genius. The poem on "Penmaenmawr" was a remarkable production, and will probably find an abiding-place in anthologies of English verse.

Historical notes on the various parish churches with which Patrick Brontë was associated are given, and generally speaking, the antiquities of the places described are dealt with sufficiently for the purpose in view.

The Catherines of History. By HENRY J. SWALLOW. (London: Elliot Stock, 1888.) 8vo., pp. xiii, 156.

The enthusiasm of the author for his favourite name is amusing and yet contagious. Near the end of his little book he says: "It seems to me that Catherine is chief among the Christian names of women. No other name can show such a goodly array of celebrated characters. It was the favourite name of William Shakespeare, the chief among men. Out of six wives, Henry VIII. chose three Catherines. But for that fact, I quite think he would have had sixteen wives instead of six. Perhaps if some of Solomon's entertainers had been called Catherine, less than seventy might have served." And so on—and involuntarily one credits the author with a quite personal interest in his glorification of the name; yet his last word is a hint that he will treat other names in the same way—to wit, Margaret, Mary, and Elizabeth. This sounds like a desertion at the last moment. But the author has bound himself to Kate—the whole drift of the book is to show there is no other name of woman for him—he is as good as married to the name, and he must undo all he has done in his book, disprove the peerlessness of Catherine, before he can bestow equal treatment upon other names. There is something entertaining in the process as in the result of this ransacking books of reference and of common sources of historic lore for Catherines of note; the author has produced a goodly array, and doubtless will communicate some of his enjoyment of the subject to his readers.



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